

THE CHINESE RECORDER

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Testing Those New Missionaries

EDITORIAL

New Missionaries Wanted.

The total missionary force in China has considerably decreased though whether permanently so or not cannot be foretold. At the same time it is frequently asserted that a *new* type of missionary is urgently needed. This because the situation into which the missionary must fit is rapidly being made over. We are of those who believe that no race of supermen missionaries can be produced who can live up to all the qualities demanded of them. Furthermore, it is true, that the old type of missionary will be able to carry on in China. There will be for some time many places where he will still fit or not feel greatly the pulse of the changing moment. For a long time, also, those sent out primarily on the basis of denominational or sectarian efficiency will be able to carry on work as they and their supporters wish. Yet it is obvious that the new China emerging calls for a new type of missionary. Missionaries who come, for instance, expecting as heretofore to fill places of dominant and prominent leadership cannot fit into a Christian Movement rapidly passing under Chinese leadership. But what are the *tests* whereby we may be reasonably sure that newly appointed missionaries will fit into this new situation. That new tests are called for appears evident. We venture to open up the subject.

Primary Qualifications.

Health is, of course, a prime requisite. Then there must be intellectual capacity proved by the mastery of academic requirements and enriched by special training. For these missionaries must be able to cope with the bristling challenges now confronting Christianity in

this land. To do this they will need, also, adaptability, resourcefulness and creativeness. Imitators and reproducers cannot find solutions to the problems of changing China. Not so frequently mentioned as the above but equally vital is ability to perceive, or sensitiveness to, the values in the social, and religious systems and life of which the missionary will become a part. He must learn to use the values he finds as well as impart unknown ones. This is necessary because in the reconstructed life of China, social and religious, there will inevitably remain many of her ancient and still influential values. The new missionary must, therefore, learn to build both with what he brings and what he finds. It appears easier, perhaps, to demolish the old and build in its place an imported structure already tried and known. But this is now impossible whatever was the case in the early days of missions. All the above must be rooted in inner resources—poise, vision, ideals and above all a vivid consciousness of God as made known in Jesus. These resources should express themselves in cooperative activities aiming at erecting life structures permeated with the spirit of Christ. The missionary's faith must be vitally individual but his work must be cooperative throughout. Then he must know how to be first and last a friend, making friendliness the touchstone of his influence and effort. For he comes to China not to carry out a preconceived and prearranged program but to win friends and with them make a program. These requirements will not hinder the *sharing* of all the values he brings with him, which should be the controlling motive that brings him to China. Naturally there will be variations in the degree in which these qualifications are found in individuals. Yet these new missionaries will need to be choice spirits.

Testing Personality. The problem remains, however, that there are needed tests whereby those sending these new missionaries may be reasonably sure that they have such qualifications. About the qualifications much is said. Little seems to be said about such tests. We venture to suggest a few sample ones. Assuming that the health and intellectual requirements are met what are some of the additional evidences of fitness for missionary work in China that must be looked for? To set up such tests will not be easy as they must in the last analysis be *tests of personality*. It is more difficult to test the expressings of a personality than measure its intellectual capacity. But we must find out how to do both.

First, we need to know if these missionaries are fitted to engage in a *cooperative search* for solutions to current problems. Life in China is snarled with problems. Ready-made solutions thereto cannot be imported. There is needed ability to search into situations and wait patiently until through cooperative thinking over them an approach to their improvement appears. This is no easy task. It calls for patience, persistence, openmindedness and ability to bear discouragements. Text-books are not available to help find these solutions. Something should be done to equip missionaries with the technique of this skill. The solutions, too, must be such as the

Chinese concerned therein can work and appreciate. This is why the search for them must be cooperative throughout.

Second, we need to know if this new missionary knows how to engage in *cooperative service*. In the West much of the training aims at preparing students for prominent or dominant leadership in enterprises that may or may not be cooperative. The desirability of a task is judged by the amount of directive responsibility placed on its head. A job feels like a "man's job" to one at the head of it. When one is thus at the head of things they can often be pushed through. In China a missionary's job can no longer be measured by the size of its head. Furthermore enterprises therein cannot be thus pushed through. They call for *cooperative pulling*. It is harder to be a puller of this type than a pusher of the other. Few if any efforts in China can succeed unless the missionary and the Chinese *pull together*. Such cooperative pulling, of course, flatters the ego less than individual pushing. Flattery of the ego is something all like. All such human preferences, however, must needs be merged in the consciousness of doing something together. In other words the new missionary must do his work on the basis of a collective rather than an individualistic psychology. Team workers and not bosses are needed. We must find out whether or not the missionary is adapted to cooperative service rooted in China.

Third, the new missionary must know how to *share* all the ideas he may bring with him without leading in working them out. His purpose in coming is to add something to what is already in China. He must, it is true, know how to learn. But it is equally true that if he has nothing to give he is not needed. It is this necessity of the interchange of values that makes the missionary a permanent need. There is, for instance, much questioning of the necessity of missions continuing to carry on educational work. In time, in all probability, medical work will in China, as in Japan, pass over largely into Chinese hands. Since the concept of self-support still centers in the emphasis on Chinese churches getting along without western money it would appear that in time the necessity of sending money to China will decrease. In regard to none of these phases of Christian effort has one definite and guiding policy appeared. Whatever the ultimate developments connected therewith they will appear slowly. But assuming that in time the responsibility for, support and control of Christian institutions will pass away from the missions there will always remain the necessity of missionaries coming to share in the building up of Christianity in China. Exchange of values and personnel between western and Chinese Christians must continue if Christianity is to be international. In all probability this exchange of personnel will become more mutual in that Chinese Christians will go abroad to serve western Christians much more than they do now. But if in any sense Christianity is to fulfill its world mission such exchange of personal carriers of values must be a permanent feature of its wide relationships. Looking into the future, therefore, it is

clear that the missionary must be a permanent part of Christianity in China. His ideas and personality must be built into it. But less and less will he be the directing force in working out the ideas he brings. He will need, therefore, to know how to share his values and ideas without carrying the major responsibility for working them out.

Four, all the above means that the new missionary must, in general, be satisfied to put forth all his effort in a subordinate administrative position. That does not mean that no missionaries will be given positions of major responsibility in China. Some will. But such positions will not rest on their missionary status but on their capacity. As Chinese leadership waxes, also, the number of such positions will necessarily decline. Most missionaries will need, therefore, to play their best as second fiddles. An efficient second fiddler is as necessary to the success of the orchestra as the first. All are essential to an harmonious ensemble. The new missionary must think in terms of the total harmonious effect of his service and not of his particular position therein. Now not all are suited to be first class second fiddlers. To some extent they must "lose their life" that the total effect may win out. But he that would help save Christianity in China and so help save China must know how to "lose his life" thus. Appeals to such service are not as easily presented as those to outstanding positions of leadership. Such service, however, is true to the Christian spirit whereby one comes as servant and not as master. We thus need to know if the new missionaries are equipped with ability to "lose their life" and yet live it to the full in service. Such missionaries are essential to permanent international Christian cooperation.

Five, we must know if this new missionary has the ability to make and work through friendships. His influence cannot be based on any imported authority. Less and less, too, will he be able to rely on administrative authority acquired in China. In discussing the required qualities of missionaries the Chinese refer more to ability to make friends than to any other. This means the ability to work through the indirect influences of personality rather than the director and more ostentatious ones of administrative or other kind of authority. This means no lessening of opportunity to share values but does call for reliance on the subtil influence of personality radiance.

**Conditions
of Tests.**

The framing of the tests, which will show whether or not the new missionary has the above expressions of personality, calls for careful and serious consideration.

We may mention three conditions which seem essential both to setting them up and applying them effectively.

First, in addition to the academic and early church experience which usually precedes the appointment of a missionary and on the basis of which the customary tests are applied we need to be able to study and test a *record of actual work done*. Conditions of actual work at the home base do not, it is true, often accord with those in China. And yet those actual conditions of work should show the

presence of the various expressings of personality which we have listed above as needing testing. To test a candidate's fitness for missionary service on the basis of actual achievement in work would also present the appointing bodies with a more involved situation than even now exists. This situation would be relieved somewhat if the number of missionaries required goes down as we have intimated. It ought, therefore, to be possible to make personal investigation of likely individuals. In any event it appears that the new missionaries should have had some actual experience in work and be somewhat more mature than many of their predecessors.

Second, the application of these tests and the choice of new missionaries will have to pass out of the hands of purely denominational interests. This is a forward-looking suggestion. It is true that none of the tests needed necessarily conflict with denominational interests. The representatives of any denomination might have them. But denominational investigators of missionary candidates are likely to look for loyalty to their tenets before they look for these special expressings of personality. Thus these latter may sometimes be overlooked. The suggestion has been made that there is needed a general committee whose duty it would be to select new missionaries with a view primarily to their fitness for any particular field. Choosing missionaries with a view to such fitness for an Oriental field is a different problem from choosing them to transplant the particular tenets of a denomination. Hence the need of a committee to do the choosing that knows the work-situation apart from the special influences of denominational purpose. It must be dominated by the bigger purpose of international cooperative Christian service. Such a committee is not easy to get but how else can the new missionary be chosen primarily to fit into his field? This is a necessity of the modern situation?

Third, the nationals of the country to which the new missionaries are to be assigned must be on this central choosing committee. They are needed in order that the western members thereof may fully understand the conditions as they actually exist. These change very rapidly. In consequence the Oriental personnel on these committees must constantly change also. But Orientals should now have a voice in choosing new missionaries to serve their people. If possible they should meet them first before they are appointed. This again involves something additional to the practise heretofore. Yet every possible means must be taken to insure that the new missionaries fit the new situation in Oriental lands. They must be primarily members of a movement for international friendship and sharing through which the values and message of Christianity are passed on.

**Rethinking
Christian
Internationalism.**

The above notes relate to a small fraction of the modern problem of rethinking Christian international effort. The period wherein missionaries went forth to stir and stimulate Oriental peoples to awareness and initial acceptance of Christian values is passing. Strong Oriental Christians among them are try-

ing now to realize these values themselves. In addition the Oriental world is beginning to reconstruct its social, political and industrial life in accordance with western ideas. All Orientals are trying to direct their own destinies in terms of independence and nationalism. To serve them under the influence of these new ideals presents the modern missionary with a very different situation from that of his early predecessors. In China it is conceded that Chinese directing influence must be in the lead. In many instances, also, the Chinese Christians have a voice in determining what the new missionary shall do. That is as it should be. But the time has come when the voice of Chinese Christians must be heard, also, in selecting the missionaries who are to help build up the new China. The actual conditions, too, of their service in China must become determining factors in their choice ere they leave for their field. In short the choosing of the new missionary must be international not sectarian or western. The necessity of this is one of the many signs that Christianity is passing into a new period of international usefulness and service.

MARSHAL FENG ON CHRISTIANITY

On Tuesday evening, January 12, 1932, about thirty Chinese Christians and missionaries gave a dinner in honor of Marshal Feng Yü-hsiang. Dr. R. Y. Lo presided. The Marshal, in winter peasant dress, towered above most of those present. Mr. Y. L. Tong, Vice-Minister of Foreign Affairs, acted as his interpreter. In introducing Marshal Feng Dr. R. Y. Lo referred to him as a "Christian patriot." He also stated that in a survey of public opinion, which covered a considerable time, as to who is the greatest modern Chinese, in the final count of votes Dr. Sun Yat-sen came first with Marshal Feng Yü-hsiang second. In beginning his speech the Marshal said it is difficult to tell who is worthy of being called a "Christian patriot." He had not found it easy, he said, to follow Christ. This was because Christ came to save the world and to give his life for it. He always worked for the poor and oppressed also. In spirit and activity he was a revolutionary. This was seen in the way he whipped the money-changers out of the temple. Christ's gospel was for the poor. The rich always find it difficult to enter the Kingdom of Heaven. Christ, of course, had many enemies. These created rumors about him and finally nailed him to the cross. "And I too," said the Marshal, "have been criticized by political enemies. They have labelled me 'red' and accused me of making secret treaties with Russia."

"We need," the Marshal continued, "the sacrificial spirit of Christ, a willingness to die, to shed our blood." Then pointing to the son (also a guest) of Dr. O. T. Logan who was shot in Changte, Honan, in 1819, he referred to the restrained and kindly way Mrs. Logan took that sad affair. "We came to China," she said, "willing to die if need be." "That is," said the Marshal earnestly, "the spirit of Christianity. We all need it!"

A Chinese Woman in Business

CHINA and Chinese affairs seem such a muddle to the rest of the world at present that it is almost impossible to imagine how ordinary business goes on in a land shattered by soldiers, Communists, bandits and political agitators. But since the main concern of most people is necessarily the continuance of life itself, it is surprising how soon normal conditions are resumed even after a cataclysm that has wrecked a whole city. Like dwellers on the edge of a volcano, the inhabitants creep out of their hiding places once the immediate danger is past, survey the smoking ruins of their houses and begin to plan how to patch up what is left and rebuild what is broken. It takes a rarer courage to go on when the work has been of an altruistic nature, but even this is not lacking in a number of men and women up and down the country who are unselfishly working for the good of the nation. The following story of the life of one woman in Changsha, Hunan, would be remarkable in any country and is especially so in China, where a business for dying linen, weaving cloth and carpets and making embroidered articles is being carried on in the face of obstacles that would have beaten all but the dauntless.

"I know now how very bad my work was, and I am grateful to the people who bought it and gave me a start." Those who have seen the beautiful cross-stitch work in colored linen, designed by Miss Tang Ping-yu of Changsha, need not feel they acquire any merit in buying these charming tea sets and cushion covers; but to their predecessors six years ago, who became the reluctant owners of her atrocious first productions, Miss Tang offers her gratitude. Miss Tang has, single-handed, built up a business for dying linen, weaving cloth and carpets and making linen goods.

In 1923, Miss Tang had graduated from the I Fang Girls' Collegiate School, Changsha, Hunan, and was preparing to enter the college department for further study, when five beggars presented themselves at her home in the country. She questioned them about their lives and found that they had been employed in separating flax for grass linen and had been thrown out of work by the troubles in the province. The girl's charitable feelings were at war with her economic theories; she could not refuse help, so she decided that work must be made for them. She was a fairly free agent at home so she took them into the house, devised odd jobs for them and paid them one hundred and fifty cash a day. This was the beginning of her business.

Setting her mind to the problem of finding a handicraft for her protégées, she remembered a "mat full of holes" that she had once seen in the room of her English teacher. With a bit of linen and some colored thread she set to work to punch holes and sew them round and after much labor produced a piece of rough broderie anglaise. With even greater pains she taught this to her employees and, investing all her money in materials, she was able to return to

Changsha at the end of the summer with a number of horrible handkerchiefs, embroidered with "holes" and decorated with coarse country lace. These she proceeded to sell to the charitable foreigners mentioned at the beginning of this article. She entered college, but spent all the \$50 she had made on more stuff and made frequent trips back to the country to see how the work was going.

In 1924 she took her wares to Kuling and came back, much encouraged, with \$900. By now she was able to employ more work-people and to take orders for other articles. This growing work kept her extremely busy and—like all the great—she was obliged to resort to surreptitious devices to obtain more time. As often as she dared, she evaded the rigid rule that at four o'clock all students had to play games, and, hiding in the bathroom with her patterns and cloth, she traced designs and cut out materials.

Her first success at Kuling, however, brought troubles in its train. As soon as it was known that she was earning money, her family began to press for repayment of various debts and the next year when she found that her trip to Kuling had barely covered expenses, she was in serious difficulty. She had no money for college fees or for materials and she had begun to realize that her goods were not really saleable. She needed all her courage to go on. "I nearly gave up," she says, "but I was ashamed, as people always say that the Chinese never persevere." She borrowed money from a friend, sold her mother's jewellery, and ignoring debts, and other claims, spent every cent on more cloth; whatever happened she determined to go ahead.

At Kuling Miss Tang had made several friends, one of whom taught her to do cross-stitch, a simple border pattern which she then began to use on all her work, instead of "the holes." She soon saw the possibilities of this kind of work and started to make other designs. Here her natural artistic talent began to show itself. With many failures she gradually taught herself the successful use of colors and patterns. She has real genius in choosing designs that express her country's beauty; a bamboo blown by the wind, a trail of peach blossom, a fisherman with his netted cloak or a small boy riding on a buffalo. Her latest idea, as yet not finished, is for a "four seasons" picture—a great tree overhanging a little village to be worked in different colors according to the time of the year; so that in spring one may eat one's dinner off cloths of palest green and for autumn and winter may buy the same pattern, worked in browns and golds or blues and white for snow.

Such an achievement is interesting enough from the point of view of the artistic development of a self-taught artist, but there is more in the story than that. In the third year of its history, the little business began to prosper, but Miss Tang saw that an industry that depended mainly on foreign custom was likely to be insecure.

She, therefore, took up the idea of dying the white grass linen that is one of the famous products of Hunan. After experimenting with native herbs which were not satisfactory, she got from a friend three kinds of German dye, retired to her country home and spent three months investigating these colors. She knew very little chemistry but she stuck to her job day after day, to the amazement of her family, who were quite unable to understand what she was doing and why she only emerged from her room for meals.

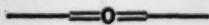
When she had mastered the principle, she started to dye linen which found a ready sale, though, as she now says, the process was not perfect. In four years she has brought the dying of linen to a high art, and has a range of 280 colors absolutely fast and unfadeable. The remarkable thing is that she has accomplished so much with so little equipment. She has none of the ordinary apparatus for industrial production, not even running water, but by much experiment she has discovered one "secret" which even the dye manufacturer from whom she buys most of her dyes now, does not know, and she is constantly trying new methods on different materials. Indeed her capacity for taking pains might well earn her the title of genius. Two years ago she accepted a large order for dying heavy cotton cloth. The material would not take an even dye. The purchasers sent irate telegrams demanding delivery, but it was nearly six weeks before she could fulfil the order. At last she discovered that the cloth needed six different processes before it could hold the color. As ill luck would have it, there was a drought in Changsha at the time and the price of water was so high that she lost heavily on the contract; but she accepted her misfortune quite cheerfully as the price of the experience.

Miss Tang's work has succeeded because of her perseverance and her artistic talents. Another unusual quality is her readiness to learn and to branch out in new ways. Two years ago she started a department for weaving cloth, hoping to put on the market a material finer than the ordinary Chinese cotton, and which should rival Korean cloth. She is now producing a very satisfactory material in silk and cotton in a number of stripes and plain colours. Her latest venture is Changsha rugs. These are made in great quantities in the city but the local manufacturers will not trouble to purify the wool. Miss Tang is turning out rugs, dyed with fast colors and ornamented with her original designs.

It is not necessary to enlarge on the difficulties with which this young woman has contended during the last seven years in Hunan. Since her aim was to benefit the country people she at first carried on the business in her own home. Communists and robbers have twice broken into her premises, stolen goods and money and destroyed her plant. As it became increasingly difficult to travel backwards and forwards, she was compelled to move into the city and she now has more than 130 women working for her. She is a Christian and is extremely interested in the social aspect of this business. From the first she has put aside part of the profits into a sick benefit scheme

for her workers and, as soon as accommodation can be found, she wants to open a school for their children. In this, as in other plans, she is handicapped by the lack of help. The business has grown beyond the capacity of one woman to manage and she needs suitable assistants to whom she may hand over some departments.

As one of the few single women conducting their own businesses in China, Miss Tang has won the admiration of all who meet her. Her courage, originality and perseverance deserve success.



What Shall the Evangelist Do?

SING CHING-YUI

THE Church is a man-made organization, the purpose of which is to make Christian principles active in society. In past religious history, not only has Christianity made a great contribution, but Buddhism, Taoism, Confucianism, Moham-medanism and other religions have had their own value also. Since science has developed, every religion, like leaves in autumn, has shown the color of approaching decadence. When will spring come again for religion and under what conditions? This is a great problem indeed, and the real question is,—Will spring and renewed life ever come again? Optimistic people persuade themselves that the decadence of religion is due to the decline of the moral tone in society. This opinion has no logical foundation at all because, in the long view of history, the evolution of society is by certain definite stages. Therefore the present decline in religion is due either to its own mistakes or to the fact that the present generation has no real need for religion. It is dodging the issue to place the blame on certain external conditions. We must, therefore, make careful study in order to find the real reasons for the present situation of religion.

The appearance of Christianity in China today is not prosperous. Its faltering status is not unlike the general condition of religion in the whole world. During the industrial revolution of recent centuries, Christianity gradually shifted from its standpoint of sympathy with the common people, the farmers and workers and largely became the instrument of the capitalist minority. Therefore it is not now original Christianity. We need not stop to smile at the dignified hierarchy of the Catholics (as out of place in the new democratic world as in the brotherly way of Jesus) nor the easy comfortable living of the ruling class Protestants, but merely ask, "Where, outside of their glowing reports and favorable statistics, do we find real Christianity living in the souls of the people?"

The situation of Christianity in China today is much like that of a patient whose life is sustained by the use of drastic drugs. The number of worshippers grows smaller from day to day. The shrinkage in financial support from abroad has resulted in a corresponding

or even larger decrease in all the work. We have failed in the attempt to win the educated classes to be Christians. As to work among the poor, most of the evangelists do not like to work with them or else hold this work as not worth while. On what foundation can we stand then to sustain and promote our Christian work? This is a terrific question! In general Christian people point to some very rich man or some official in high position to prove that society is the glory or golden crown of our Church. Such men are not, in fact respected by society, and yet they become the pillars of the church and church schools. What foolishness! Again, these rich men and high officials,—how many of them are really good men? Whence came their wealth and high position? Truly they have become oppressors and cruel enemies. Like bandits they despoil the common people. Alas! Men like this are set up as examples and leaders by most church people. Where then is our personality and where the truth of Christianity?

The evangelists carry the responsibility and command of our religion to fight against the forces of darkness in society. The victory of religion is the success of humanity. But when we consider the appearance of Christianity today, we grow pessimistic at its condition,—neither dead nor alive, not advancing, perhaps retreating. It seems we are not constructing but rather destroying the real religion of Jesus. We may believe we are truly honest and brave but of what use is our belief? The objective evidence is all against us.

Why is Christianity not prospering today? Why is its influence among men decreasing? We cannot place this responsibility upon the shoulders of God. Furthermore we cannot debit it against the account of science. We must look to ourselves. What are our weaknesses? What are the things we must reform? These we must ascertain by meditation, reflection and careful study. In this connection I shall point out some factors which, it seems to me, we should consider:

First, we are too optimistic! Optimism is a strong characteristic of religion and a beautiful quality of life. If we are miserable and sad, it hurts our life. Why should we not keep happy in order to make our lives better? However, if we are too optimistic, we fail to face reality. When unhappy events and circumstances seem discouraging, we think the reason is because large sections of society are unassimilable and unchangeable and so we say, "Society is like the cities of Sodom and Gomorrah." Thus we excuse ourselves too easily and fail to admit the real facts. Even Jesus had sadness and tears in his life and at last was crucified on the cross because he faced squarely his responsibility. This kind of a spirit does not merely trust all to God and refuse to put one finger to the work.

Second, we are too comfortable! Christianity has been built up by the sacrifice of blood and flesh. If we open the book of church history, we see how our fathers struggled amidst difficulties, hardships, suffering and cruel deaths; but now we forget these things

because society has changed and no longer persecutes the church. The missionary has the "unequal treaties" to protect him. Chinese workers do not even know the meaning of adventure. Our lives are very comfortable. The work is not too toilsome. Our lives are spent in prosperous material surroundings. Our spirits are protected by extreme optimism. This kind of religion, in the face of the bitter needs of the world, is too easy and, indeed, worthless.

Third, our religion is too empty! That the Kingdom of God may be established on earth is our daily petition. Thus we reiterate the Lord's Prayer, but how can we express its ideals in activities? Everybody approves the gospel of love which we preach, but when they come to our behavior what do they see? There is a chasm between missionaries and Chinese workers which isolates them from each other. In general, also, Chinese church members are divided from the rank and file of poor people in much the same way. Furthermore in the international relations between Christian lands and races, or in the relations between the poor and rich, where can we find exemplified the brotherly love of Jesus?

Fourth, we compromise too much! The foundations of Christianity were built on the common people. From every phase of the New Testament account, the evidence of this is sure and unmistakable, but now the first seats in the Church are given to officials and rich men, chairmen, superintendents, general secretaries, heads of annual meetings,—all are highly honored. They create an atmosphere of importance and a flurry of busy-ness. This changes our religion of brotherhood for all poor men into a kingdom of aristocracy, wealth, and power. See!! When the Y.M. and Y.W.C.A. financial campaigns begin, everybody who has wealth and power—all must be honored and prized by these Christian institutions! And church people always are very polite and respectful to high officials and rich men also.

Fifth, there is too much unfairness and inequality. We share in our labors. We should share in our living. Especially should this be true in the Christian community. We have to emphasize the value of equality and fairness. However, in general, most church people are "honey in the mouth, but bitter in the heart." We cry that God is our Father in Heaven but we do not take people as our brothers. Who occupy the beautiful buildings? Who wear the beautiful habiliments? In the first and second class compartments with sleeping berths on the trains—who are there? The rank and file of church workers? Alas, no! It is pitiful to realise that when some of the poorly paid church workers stand on the platform to read the Bible that after church they have no food to eat. What can they do when sick? When aged? When death comes? Who will provide education for their children? Furthermore most of the servants in the church community cannot support their families on the wages paid unless they steal. These are all unsolved problems.

Dear readers! What is your impression of what I have written above? I speak not in jealousy. I can have an easy, comfortable

life if I am willing to give up my Christian ideals and principles, my personal viewpoint. I believe because we do not have real sacrificial behavior, we become as skeletons without souls, even if we have a very rich faith. Proud and over-confident evangelist, do not surrender your reasonable mind, thinking to fool God and man! The result will be, you fool yourselves. If Christianity has lost its radiance in this generation, if we have a conscience,—must we not learn the reproach? But I do not want to indulge in any more pessimistic words. What should be our positive standard of behavior from now on? I believe we must struggle along the following lines:—

First, protect our conscientious viewpoint. We say that Christianity aims to save the majority instead of all humanity. Even Jesus Christ could not avoid admitting that part of the human race is unsaveable. He let them do what they liked to do—until they were lost. Logically speaking because there is no absolute power in the world, even God cannot help allowing Satan to stand. If we speak to the majority of people, then who are they—the fisherman, Peter and James, John and Andrew; the customs' collector Matthew; a blind man; a young woman about to be stoned....to save such is the aim of Christianity! It is our basic principle that "the poor have the gospel preached to them" and that we do not run to the gates of the rich and great. If we give up this our central purpose and are isolated from the majority of people, then we shall be rebels from Christianity, traitors like Judas, though even he, before his death, understood.

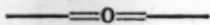
Second, to recognize the needs of society. "Cast not your pearls before swine lest they turn again and rend you." Most men want to conserve their traditional thoughts,—as the Chinese saying puts it, they "prefer to embroider flowers on beautiful silks rather than to give coal to the poor in the snow." At Christmas time in the gifts given each other they toss riches back and forth. Who has mercy for the child in the stable and gives all his presents "unto the least of these," for His sake? We build school buildings like palaces and we sit with the rich man beside the fire but do we ever ponder over the real needs of society? The poor man lives in the slums, the working man in a shed and the farmer sleeps in a poverty-stricken village. The most needed education is not to give training to these wastels, children of the rich and official families, but to those poor who have no "brick of gold" to crash open the door of the halls of learning. All of the medical work, evangelistic effort, and financial aid, in other words, all of our time, energy and money, we must use for those people whose need is the greatest. Jesus told us that he came to help the sick and the needy, not the well and strong. And again he said we should invite guests who could not in turn invite us. If we love these his teachings, how can we be so selfish as to look only to our own advantage,—not even giving the bones and scraps to Lazarus the beggar to allay the gnawings of his hunger?

Third, emphasize not easy sharing but sacrificial giving. What is the special privilege of working in the church? Some say it is only

to make life smooth, easy and peaceful, but never adventurous. How inadequate is such an explanation of the religious life! Religion cannot be separated from the adventurous spirit! The command of religion is to sacrifice ourselves to save others. Jesus used sheep as a parable. That means he would sacrifice his life for them! The Good Shepherd gives his life for his sheep. According to this evangelistic work is not easy and comfortable but full of bitter and sacrificial effort. We conquer not by force but by spiritualizing men. Then what is our sharing? When the crops are harvested the farmer can share happily and comfortably but after a few days he must again sweat in bitter toil. Our sharing must be part of our toil too. We are not qualified really to share if we have not toiled. Those who only share before they have given their wealth and life, never can say they have really sacrificed. If we take religious work as our vocation, just like all other vocations, then nothing can be said about sacrifice,—our job is merely our "rice bowl." That majority of people who do not share—what difference is there between them and robbers who live on their loot? We live in a society full of darkness. How can we talk about sharing? Do not forget that our things do not belong to us, even our very lives must be given to the world as the price of redemption.

Fourth, do not be "gray." We are Christian soldiers. We must be "shock troops" in the struggle for the new society. We must stand for truth and storm the citadels of sin. Either intrenched evils must be destroyed or we die. Success or failure, victory or defeat, safety or danger, life or death,—what meaning have these for us? We give them all up. Then we can be truly Christian. Have we only the courage of a mouse, do we take the gospel as our shame, and are we afraid of the executioner's axe, the trial by fire, and burning oil? Had the martyrs thus feared, the Christian Church must long since have folded her banners and stilled her drums under the cruel suppression of the Roman emperors. O Leaders of our religion, do not be neutral gray! Do not "ride the wall" any longer! Do not compromise! Do not be only a voice from the platform! What you are saying is the scraps handed down from those who died long ago. These thoughts should be given up. If you still keep these outworn ideas as formulas to protect your reputation and position, how do you differ from those whose behavior is purposely a cheat? Even if God does not call you to account, still in the quiet night your conscience will not be at ease. The peoples of the world are struggling in deep waters, are burning in fierce fires, there is no truth nor falsehood, justice cannot stand, the few are taking as they will, the many are suppressed. Are not all these things our responsibility? Although we do not want to hold the power to change the present system, that is not our work as evangelists, yet must we not speak out the truth to all men for the sake of humanity? We have helped cheat the farmers, laborers and slaves for thousands of years by teaching a kind of fatalism but now we can no longer use this anaesthetic. Look out! The fire is flaming near the gate of our Church. Because of the fire's heat we must wake up!

Readers! I am not trying to blame others. I am not criticising others. I am in exactly the same position as you,—a mission worker. All these things I have thought through to encourage myself and now I pass them on to you. I hope that we can cooperate, can struggle together to bring back the springtime of our religion!



New Foundations for Chinese Church

B. M. FLORY

A CAREFUL study of the missionary work of the first two centuries of the Christian Era will show that the success attained then has never been paralleled since. The method was one of spiritual conquest and the church was spontaneously developed. Up to the dawn of modern missions money was never extensively used to hasten the coming of the "Kingdom of God." Even to this day there are places where the first century methods have achieved similar results.

The use of foreign funds to foster the spread of Christianity in mission lands grew out of the spirit of the industrial revolution. The industrial inventions, acquiring of foreign possessions by the present so-called imperialistic governments, and the organization of modern missionary societies are contemporary events. Early in the 19th century the cotton gin, steamboat, steam engine, steam hammer, McCormick reaper, rotary printing press, friction matches, the telegraph and the sewing machine were invented. The search for raw materials and markets for finished products led Britain into Australia, Egypt, India, Cape Colony, Canada, and the Gold Coast. Continental governments were also acquiring various possessions at the same time. Twenty of the leading British, Scottish, Continental, and American Missionary Societies were organized during the same period.

In certain instances trade followed the missionary; in others the missionary followed trade. It was the age of the development of modern educational systems—an era of widening and deepening of human feeling. Waves of social sentiment both extreme and extravagant showed the motive force of the age. Money flowed freely and standards of living were raised. Most naturally this material blessing developed a philanthropic response. The salaried missionary, regular furlough, mission budget system, and lavish gifts to natives to form contacts and build churches resulted. The system grew decade by decade proportionate to industrial expansion.

The missionaries of those days were Godly men. May me hold their memory sacred. We ourselves would not have done differently. The system of heavily financed mission projects was not their deliberative method. It was the day of pioneers in untouched fields. They were free to try any method and their ideas were new to those around them. Emphasis was naturally placed upon inducing a

decision for Christ and the money provided them, with orders to spend it, was used for that purpose.

Why the present reaction against the native-paid agency and the large subsidies to churches? Why does that which would have been considered rank heresy by mission leaders five to eight years ago now freely appear in the press? It is not because the past century enterprise failed to do good, neither because it failed to make devout Christians. There are many factors exerting a relative influence. From within: (1) China is developing a nationalistic consciousness. She has determined to control her own house and direct her own destiny. (2) China aims to build a new social order on the Three Principles. This aim together with the revolutionary age is slowly breaking down the old family order and the old moral sanctions. Students are restive and rebellious because nothing new has developed to take their place. (3) China has determined to control all secular education within her borders. Private schools are finding it more and more difficult to exist. (4) The reconstructed social order is breaking down the old religious order. In the transition there is doubt and difficulty in analyzing the content of Christianity.

Internationally: (1) The nationalistic consciousness affects all of China's relationships, including Christianity. (2) Missionaries and Christianity in the past were very closely associated with political policies of foreign governments. The present attitude toward relinquishing foreign holdings which were extracted under duress in China is having an indirect bearing upon the evaluation of Christianity. (3) The machine age which helped produce the present policy of foreign missions is now breaking up that same policy with its modern means of travel and international press. The tourist group and the press are carrying conflicting reports to the home constituency. Search-lights are being turned upon foreign missions strong enough to organize the Laymen's Fact Finding Commission. The young people at home are uncertain as to the content and method of the foreign mission program they are asked to support. The art of superficial propaganda at home is breaking down. Facts are wanted.

From within the church the dynamic force calling for a reconstruction of the old subsidy method is the inevitable necessity of transferring the church from foreign to native control. These changes and patriotic expressions outside the church are also reflected within the church. The Chinese Church is becoming nationally conscious. It is no longer satisfied with the status of indefinitely remaining an adjunct of the foreign mission. It believes it should be developing into the primary organization, the mission more and more becoming the subsidiary organization. The system of subsidized churches in China is now becoming an hindrance to native control. Missions having imposed the condition upon the Chinese now find themselves obliged to support what they imposed. It is hard to transfer a system to China which has its roots in the West. The old policy did not stress self-support. Since it robbed the people of the

sense of pride and ownership it has not been conducive to self-propagation. Therefore it is a direct handicap to self-government. As a rule foreign organizations are not willing to relinquish control and continue support as formerly. Almost all attempts at a sliding scale of transfer have failed. If Christianity is to function as a factor in deciding China's future religious and social standards it must be done through the native church. That this goal may be reached as time passes it is necessary and to be expected that the Chinese will become more loyal to the native church than to the mission. However, some form of cooperation is necessary during the transition period if spiritual values are to be retained.

Let us briefly illustrate the whole idea as to the prevailing past-century methods in China. In districts coming under observation the rural work generally proceeded as follows: (1) The missionary selected a village as a desirable locality to open evangelistic work. He either bought, mortgaged, or rented suitable property. (2) He generally repaired it rather ideally. (3) He equipped chapel, living rooms, and kitchen with every necessity from heavy furniture to chair cushion, feather duster, and dish rag. (4) He hired a laborer to care for the property, keep the gate, and serve the evangelist who should be put in charge. (5) He employed an evangelist to live in the property for the purpose of making Christians.

The city work was organized on much the same principle. Only for purpose of example, consider the Ping Ting Chow (Shansi) church where the writer holds membership. (1) the land for the building was bought and the building erected with foreign money. (2) The church was equipped and has been kept in repair with foreign money. (One exception when Chinese gave to special repair.) (3) The caretaker has been paid from foreign funds throughout the history of the church. (4) During recent years the money for heat, light, Love Feast, and S.S. literature is supposed to be provided from the local collections, but if the other foreigners contribute as much as the writer, and he is not bankrupt from giving, four-fifths of all these supplies are provided with foreign funds. (5) Entire responsibility for the pulpit is dependent upon foreign funds. (True a number of the laity respond each year to calls to fill the pulpit when those in charge are away, but this service is more often in the sense of an accommodation than a duty.) (6) During the past fifteen years the mission has paid out about \$900 per month, or an approximate total of \$150,000 to the Chinese who worship there.

My father was a Church of the Brethren minister. His active period of service was from about 1890 to 1910. He lived in Augusta County, Virginia, and took active part in home mission work in the surrounding counties. In the early days the ministers usually went out on horseback two by two. In later years they rode in buggies. They began their work by finding key men in the communities through which they passed, spending the night and preaching in those homes. Later friends and neighbors gathered in those homes to hear the messages brought by the traveling ministers. Later when those

interested increased many services were held in barns. Some were received into the church, the number increased year by year. As the membership increased organizations were formed. A sense of responsibility grew up within the organizations and projects for building a house of worship always originated there. One gave a plot of land, another a number of trees from his forest, others felled the trees, others did the greater part of the construction work, while others gave money for technical work, hardware, etc. In cases when they had gone the limit themselves and were still short on needed funds they sent a deputation across the mountain to the mother church to solicit aid. With the church house the urge for more frequent meetings lead to the prayer meeting and Sunday school under local leadership. Many of those people were poor and of the mountaineer type. Those ministers suffered many hardships, but they were persistent in their duties. There now exists many strong independent churches with a local ministry as a result of that type of constructive evangelism.

The point of emphasis is the key to the whole subsequent outcome. Under the system here the display of money is extreme and attractive. Converts become associated with an institution ideally financed and far superior to anything they themselves can produce. The whole system is superimposed from the top down. The people are receivers of complete spiritual and financial supervision, not having been asked to contribute to either. The constructive program there developed the sense of pride and proprietorship necessary for local control and propagation.

Since this mission is a young mission its reconstruction in evangelistic method should not be very difficult. The following is recommended as a basis for a reconstructive program:—(1) That subsidies to organized churches be discontinued. (2) That the policy of supplied pastor to organized churches be discontinued. (3) That the policy of resident rural evangelist be discontinued. (4) That rural groups of Christians be encouraged to organize for more effective work. (5) That rural evangelists be organized into Mobile Evangelistic Bands. These bands should serve two purposes:—(a) serving the rural churches in evangelistic campaigns and in Bible institutes; (b) itinerating in virgin fields. (6) That a rural-parish project or two be started as soon as suitable men can be found, the mission providing a residence only for these leaders. (7) That mass education be promoted throughout these nine counties.

Toward the middle of the 19th century educational work became one of the fixed methods of organized mission work in China. Mission schools sprang up rapidly and became an important factor in the efforts of mission societies to reach the people. Ninety-five percent of the Chinese unable to read constituted an appeal to the missionary on the field as well as the church at home. Then about thirty years ago mission schools took on new life and were expanded into higher educational institutions partly because China scrapped her old educational system and became interested in western systems. The church in doing so responded to the opportunity to give what

China was seeking. When China become interested in scientific ideas, science courses were offered and began to introduce the best the West could offer.

The aim of mission schools varied somewhat as to individuals, organizations, and localities. Three aims generally permeated the activities. (1) The aim to develop character. Leading educational missionaries have kept in view the idea to "educate;" the aim being to produce a higher type of citizen by drawing out and developing the latent capacities of pupils, the subsequent idea being that this first essential should be the foundation for and correlated with religious teaching which was to follow. (2) To produce proper leaders for the church. It has been the belief by some that the success of Christianity in China depended upon a highly trained leadership. Not only this but some have also believed that leaders for the church must come up through mission schools where pupils would be protected morally and spiritually from outside influences. (3) Direct evangelism. The conception that each pupil enrolled in school meant an additional Chinese receiving Bible teaching eventually leading to baptism has served as an impetus to starting thousands of small schools all over China.

The mission school's greatest contribution to China is a modern educational system. This contribution has been made not only in developing standard schools in the country but also in stimulating the government to make provision for an educational system for all China. (2) Many leading men in China have been trained in mission schools. Also among the more common people there is a strata of dependable citizens developed by mission schools. This group whether within or without the church has an understanding of its purpose and methods. It forms a sympathetic second reserve to the future church. (3) Mission schools have produced many able leaders of the church today. Although not so numerous, yet these leaders occupy positions of leadership and envision the proper status of the future church in China. The asset cannot be valued in dollars and cents. It cannot be thought of in visible numerical terms. (4) Mission schools have been a vital factor in the present liberation of China from foreign control. These schools have increasingly stressed the individual as the essential, taught political equality and liberty, and practiced self-government.

The political upheaval in China in 1927 with its associated anti-foreign and anti-Christian movements has called for a re-evaluation of mission work and methods. Educational missions have been especially criticized. The question arises as to the place of schools in the evangelization of China. The search-light turned upon mission schools has revealed that many schools were not proper schools at all. Often schools were tacked on to the program of the evangelist, and the school being something tangible soon absorbed all his time to the neglect of evangelism. Many of these schools were simply an instrument through which a certain number of pupils, along with a smattering of secular subjects, became exposed to Bible

teaching. Their standards were such as to attract the opposition of the government.

Church leaders have not appeared in any proportion to the enormous sums of money and energy spent. Many of the to-be leaders were selected by foreigners preparatory to serving in a foreigners' church. Since the institution did not belong to the Chinese Church the graduates were not trained because they were leaders in the church. They were trained to carry on transported traditions and programs. Many illustrations of the disastrous results of this attempt to provide an English education for converts to Christianity have followed. One of the results of experience and most hopeful signs is that certain missionaries themselves realize that the more foreignized in appearance and methods of thought and action their pupils became the more complete has been the failure. The present rural church program needs leaders who can make themselves congenial with rural people, travel by means of rural conveyances, eat rural food and rest in rural inns—men trained primarily to meet actual rural conditions in China. The larger part of such training must be received in experimental work surrounded by conditions similar to those in which they are to work. The specialist trained in mission higher educational institutions has sought the high salary and modern conveniences which only the larger cities can provide. He may understand the theory but he can only travel to the end of the railroad or auto line. When thinking in terms of the indigenous church the money and labor spent on secular educational institutions has hardly produced commensurate results.

Neither does the present church membership predominate with student converts. Enquiry shows that students have been baptized by scores but that the leakage has been very great. Had the educational work been a spontaneous growth from within the church, by the church and for the church, with the Christian home as a background and not superimposed from without with western funds the results would likely have been very different. The spiritual fervor of this group of baptized students died upon passing beyond the school environs because it had no setting in their home surroundings, otherwise the present development of institutional work would sustain an indirect evangelistic work many fold that of the present by the voluntary teaching of the gospel to groups and individuals.

The future status of mission schools calls for wise consideration. Many missions have closed their schools and others have reduced their numbers, while still others have turned them over to the church with little or no support, the results being that primary schools are fewer by thousands than in 1926. This is due to government pressure, mission reconstruction, and shortage of funds. There are a number of mission higher educational institutions in China which will and rightly should continue. They will continue to be outstanding in method and research, although absorbed in the government system. These schools depend more and more upon local funds. There are still high schools which will likely be closed. The idea of provinces

or districts to unite in one good high school of the capacity to accommodate pupils from Christian homes is a good one. By this method it would soon become a purely church project independent of mission support. The mission primary school has served its purpose and is rightly passing. These efforts can be better spent toward a self-supporting church which will spontaneously develop primary schools as they feel the need and are able. The more desirable solution of the whole problem being that in time Christians may predominate in communities so that they may exert a moral control over the local government school which serves them.

As to the government attitude there can be no question. The requirements laid down by the National Government for the registration of private schools is an indirect way of notifying missions that their schools are not wanted. This interpretation can hardly be wrong since there has been such a strong agitation requiring mission schools to register or close while local unregistered private schools are allowed to continue.

There is logic to sustain the government attitude. (1) China is aiming to build a China-centric educational system open to all alike. She aims to include the elements of western theory as an asset to Chinese values. This cannot be easily done while foreign agencies make education a definite part of their policy of work. (2) China aims to control all education. By losing control of their schools the purpose and method of mission schools is eliminated, also the general 'private school' concept. (3) China aims to secularize education by eliminating religion therefrom. This goal cannot be reached while including foreign subsidized institutions within her educational system which aim to make religion a part of instruction.

The missions in China have always maintained a position of leadership by their initiative in matters of public welfare. They have made their contribution to China's educational system and now need to move into new fields which are beyond the present plans of the government. One particular field open just now is the blotting out of illiteracy. It would appear wise for missions to turn funds now going into a tottering educational system into the literacy problem. By so doing, missions will still contribute toward the raising of educational standards among rural people and will open a door of opportunity for evangelism.

Enquiry into the educational work of this mission for the past fifteen years shows the following facts. Educational appropriations and budgets, not including land and the support of a large number of missionaries giving full time to educational work, have amounted to \$321,000. The high schools closed because of interference by individuals of the local Tangpu. Only seven of the former fifteen primary schools are maintained with an enrollment of about 500 pupils: only 100 of these come from Christian homes. Approximately 5,000 pupils were enrolled during the history of the mission's schools. Loans or scholarships were made to ninety students attending middle

school or higher institutions. Only twenty-four of all those who passed through the mission's school's now serve in the mission. All save four of this number are engaged in institutional work. Only nine from the mission schools are known to serve in other missions. Only nine not in mission employ are known to have done any form of work in their home or for the church, and this more in the nature of maintaining an interest in the church than in real church leadership.

A summary of the whole situation is that very few of those baptized in the schools can be found who take an interest in the church, the record of boys not as good as that of girls. No voluntary leadership has been developed in the church outside of mission employ, and more than \$13,000 have been invested for each individual now serving in the mission with five-sixths of those serving in the institutions. Furthermore, it is interesting to compare the \$321,000 going into educational work with the \$170,000 put into the whole evangelistic work during the same time. By adding the \$193,000 medical budget to the educational budget it shows a grand total of \$514,000 given to institutional work as compared with \$170,000 to evangelistic work. It is easy to see where the mission has placed the greater emphasis.

The Chinese Church in these districts will not be able to take over these schools as now financed during the life time of the youngest missionary in this group. With due regard for all relative facts and all concerned, it is strongly recommended that this mission reorganize its schools on a basis for meeting the needs of children from Christian homes. A yearly budget of less than one-third that now provided for schools is more than ample to meet existing standards of government schools in these countries. At the same time, every Christian advantage now offered can be maintained. The aim in the reorganization scheme being to effect a turnover to the Chinese Church in as short a time as possible.

Modern medical missions in China began with the arrival of Rev. Peter Parker, M.D., in 1835. The aim of medical work is three-fold: (1) To alleviate human suffering. Multitudes have received the ministry of healing at the hands of the medical missionary. Medical missionaries have also responded to public calls for help and rendered striking services such as fighting the plague in Manchuria in 1910-11, or in north Shansi in 1918. (2) To train those in non-Christian lands in the art of medicine. This has been done in many creditable hospitals and nurses' schools over the land. (3) To cooperate with the evangelist in breaking down prejudice. Many opportunities for the gospel to be preached have been gained by the medical missionary through the exercise of his art. Doctors will always be needed as a missionary agency. However, in proportion to the extent that medical practitioners of China are able to carry on the work will the need of the medical missionary diminish. We are told that this time has arrived in Japan and in some other mission fields. During the recent anti-Christian agitation some have declared that such a time has arrived in China, and there is a growing

criticism among this class. Sounder judgement cannot concur with this view. Certainly the need for rural public health work in China is appalling.

The total medical budget during the history of this mission in China is about \$193,000. An approximate yearly average of work done for the last ten years is, in-patients-1,200, individual patients-5,000, total number of treatments-15,000. In the past the building project was much overdone. Consequently too much of some budgets goes into maintenance of buildings and not enough to ministering to people. In view of the present public criticism of mission institutional work the time may be near at hand to make some changes in the medical policy. An efficient medical unit is judged rather by the type than the amount of work done. Since dispensaries are growing up all-around us and there is an indication of shortage of foreign funds the time may come when it will be wise to limit the institutional capacity of some of our plants and thus save on the overhead expenditure.

In any event the medical staff needs to be so organized as to be ready to respond to calls for help of the rural people such as have been recently turned away in case of spreading epidemics and rural improvement campaigns even if this arrangement requires limiting the institutional work. This mission also needs a foreign doctor.

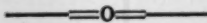
The Home Board knows the mission as it exists with its method of propagation by foreign funds and all organized churches subsidized. The Board is also aware of the pressure for a native-controlled church. A reorganization making a distinction between church and mission has been asked for as a way out. This appears to be a practical plan to allow the mission to continue in institutional work and in virgin fields, at the same time allowing the church to grow into "its own" as rapidly as possible. The one great difficulty is to develop a church consciousness within the existing groups of Christians who have heretofore been abundantly supplied with foreign money, getting them now to function in the capacity of an active church without the foreign subsidy while such foreign money still arrives on the field. However, if the present foreign budget system is to continue the reorganization above mentioned will need to be worked out for the sake of the future church.

Those in a position to know tell us that there are strong influences within the Kuomintang Government urging that foreign agencies such as missions should not be permitted to carry on in China except as subsidiary to some Chinese church or organization. It is also being urged that all churches be registered with the local Tangpu. This situation is peculiar to China. Should such a situation develop, to anticipate it now and avoid it would be a very wise step.

If this mission will undertake a reorganization somewhat as that herein recommended it will most likely be accepted by the Home

Board as a future policy and system of work. Under such an arrangement the mission will become cooperative with the church, foreign money decreasing, with the aim of being absorbed in the church.

Under any organization the present method should be changed for the sake of the future church. In cases where the above recommendations affect long standing groups and institutions, time will be needed to make the change so that all present values may be conserved. Constructive reconstruction is the way out, not eruption. The question of buildings is only one of minor detail. Temptations will appear along the way. It is not the admission of failure or loss of face for an organization to divert from an old method under changed conditions and demands. Rather, it is an expression of superior judgment and missionary statemanship.



Scientific Method and Religious Faith.

WARREN H. STUART.

ARE these incompatible? Of course not, in separated spheres. But in the human mind, which is the sphere of religious faith, psychology has made investigations by the use of scientific method, which seem to show that religious faith need have (some say can have) no objective reference. All religious experience may be—so the claim is—explained by known laws and known causes, without the postulate of a Divine Being. He is thus explained away, and *religious* faith is excluded as an illusion. All objects of religious faith are thus seen to be constructs of the mind, without real external existence.

By scientific method we mean: (1) observation and classification of facts; (2) recognition of causal connection; (3) generalization into hypothesis; (4) verification by experiment; (5) statement in law; (6) control over process. The method may stop with (1) and still be valid. There is no reason why scientific method should not be tried on anything that can be known; physical matter, the mind and its workings, and even religion. Scientific study of religion is to be encouraged. Religious persons have infinitely more at stake here than psychologists, and passionately desire the truth. We want the truth, reality, at whatever cost to our feelings, for that is the only foundation on which we can conduct life. The only quarrel comes when such procedure oversteps into metaphysics, and or *denies* as well as affirms; that is, denies before having explored all the spaces and possibilities, as well as existent objects.

This body of tested knowledge we call science; it is divided up into many compartments, such as say, astronomy or biochemistry; even in a small field one cannot be acquainted with all the known facts, and here he has to accept most of the facts by faith in other

workers who have discovered them; only a small part of this knowledge can he discover and verify for himself. There is now a vast body of scientific knowledge the common property of mankind, available for anyone who will have confidence in those who have discovered and verified it.

Such confidence, however, is not *religious* faith. The distinguishing mark of the latter is the object or objects towards whom it is exercised. There are two other marks found in religious faith, superlatively but not exclusively: these are (1) the response of the whole personality towards the object of faith, and (2) the inapplicability of scientific method to the total event involved in faith.

The exercise of faith is one of the most common everyday activities of man. It is based on knowledge, experience, inference. It is reasonable. To turn the electric light switch is to exercise faith; the farmer sowing his crop exercises faith in the forces of nature; the student paying tuition exercises faith in his college; the passenger boarding a transatlantic liner exercises faith in the company, the captain, and the ship; and perhaps most beautiful of all, so does a child holding her father's hand and looking up lovingly into his face.

The objects of religious faith are at least four: God as Creator and Sustainer of the Universe, Supreme and Ultimate Reality; a universe friendly to our highest values; the persistence of individual life beyond the grave; and the supreme value of persons. These cannot be wholly proved or disproved by science. Perhaps it would be better to say of these four, that the latter three are corollaries involved in the first. We may go further and say that most religious thought conceives of God not as a mere substratum of existence, but a Living Personality, creative Love, supreme in power and goodness, both transcendent and immanent in His world. Valentine makes the irreducible qualities of God reality and responsiveness,¹ Balmforth demands in addition to real existence, at least the qualities of omnipotence and goodness.²

Religious faith is the response of one's whole personality to God. It involves intellect, emotion, will. It believes that God is objectively real, independent of thought, and of such a general character as has been described; it feels towards God with the emotions of awe, reverence, trust, fear sometimes, and usually love; and it commits itself totally to God with obedience and co-operation.

We approach controversy when we enter upon the third point, namely the inapplicability of scientific method to the total event involved in faith. This inapplicability is asserted for two reasons; first, that science, in the description of an experience, singles out certain qualities and measures and compares those, taking no account

1. What do we Mean by God,? p. 27.

2. Is Christian Experience an Illusion,? p. 4.

of the remainder; as Needham says, "the methods of science are inadequate for a complete picture of reality."³ Second, that in relating events to one another the causal bond is not under direct observation throughout, and hence may connect with one of several causes, some visible, some invisible, some physical or psychical, some metaphysical. We must take care to avoid the logical fallacy of "Non causa pro causa." Let it be noted that physical science, when confronted by facts which it cannot refer to a known cause infers a cause and assumes its real existence, though knowing nothing of this cause *per se*, only through seeing its effect;; as, for example, ether, natural selection, elan vital, sub-conscious mind. This is in a sense, metaphysics. If under continued observation and experiment, this supposed entity acts in a uniform, true-to-itself way, its real existence is taken as established. Such a construct of the mind is the theologian's God. That the consciousness arose by inference rather than by direct perception does not condemn it as untrue.

The mystics claim an immediate perception. Wieman strongly emphasizes this aspect, though the God he asserts is such an abstract disjointed skeleton that faith must clothe it with flesh and breathe into it the breath of life, ere He can receive our love and worship. To quote: "But the condition which is the sustainer of all these (that is, personal habits, social organization, thinking, art, and morality), and through adjustment to which the utmost loveliness, goodwill, joy and power of life are to be attained, is happening to us even now. It is God. To be aware of it is to have that vision called religion."⁴

The psychologist, observing the data of religious experience, seeks a satisfactory explanation of origin. Modern psychology has made this search vastly more complex, by admitting the unconscious motive as a dynamic factor.⁵ In truth this is often seen to be the sole explanation or at least its major part. Religious psychology sees such experience arising out of interaction between the self and God; naturalistic psychology sees it arising solely out of human nature either social or individual. It is evident that the latter must give a logically competent explanation from known causes, exclude other theories, and establish at least a presumptive causal connection. That would be scientific method; from such a procedure the devout truth-lover need have nothing to fear; for if he be cherishing an illusion, the sooner he finds it out the better.

Let me quote here from Oman, in "Science, Religion, and Reality": "A still newer type of theory claims to determine the whole character of religion psychologically by denying its validity. It does not deny that this objective reference belongs essentially to it, but it denies all reality to the reference, and professes to explain,

3. Science, Religion, and Reality, p. 248.

4. Wieman, Wrestle of Religion with Truth, p. 130.

5. Cf. H. Crichton Miller, The New Psychology and the Preacher, p. 3.

from the mind itself, how this peculiar kind of illusion has arisen and to make psychology in consequence the sole arbiter. For psychology an object is real when it is regarded as existing outside of the mind; and the determination of whether it is actually real or not is a matter of evidence and not of psychology. The judgment that the object of religion is an illusion is merely a negative conclusion about the existence of an outside reality, and must go as much beyond mere consideration of purely mental states as the most positive."⁶

Naturalistic psychology has in the main proceeded along two lines. Some seek exclusively a social origin; others one purely instinctive. May we say here with Chrichton Miller: "The psychological investigator will probably find that the religious dynamic arises partly from social influences, partly from inherent qualities in the individual, partly from a third spring, which he will call the racial unconscious, the Welt-Geist, the Great Unknown or God, according to his conscious outlook or his unconscious prejudice."

Let us now see more definitely what the social origins' theory is. One explanation (Comte), on the intellectual side, finds religions arising in a primitive science, an effort to explain nature by the capricious actions of imaginary gods similar to men; another (Durkheim), on the practical side, finds religion founded on the authority of the social group as its only sanction. "Consciousness of the 'highest social values,'" says Ames, stressing the feeling side, and tracing the history way back into the sub-human past. On these theories, members of the group receive the ideas by suggestion, and maintain them by auto-suggestion.

Others find the origin of religion in the instincts. As Oman puts it: "Man's gods are the mere emotional reflexion of what he himself would like to be, the mere projection of desire by phantasy."⁷ Variations are; the theory of *Regression*, to infantile fancy, a projection of the idea of fatherhood, and the theory of *Compensation*, meeting our sense of feebleness by offering to make us confederates with the power behind the universe. Here God is merely a projection of human need.

Various suggestions are made as to the real object about which religious experience centres;—real enough, it may be, but wholly inadequate as substitutes for God. One suggestion makes it the unconscious mind, unity with which produces religion; another makes it the sense of racial unity; another the idea of Humanity, or in Leuba's revision, Ideal Humanity; a fourth, "the vital principle of all existence."⁸

6. p. 273 f.

7. The New Psychology and the Preacher, p. 28.

8. Science, Religion, and Reality, p. 276.

What scientific method needs to do is to take all these theories, run them down to the last analysis, and prove each one to be true or false; after which our course of action will be clear.

It is interesting to notice how the subjectivists themselves slip unawares into a dependence on responsive external Reality. When John Haynes Holmes wrote in the *Christian Century* last year his article, "Can the Humanist Pray?" the criticism was made that what he gave away with one hand he took back with the other. Exactly the same comment may be made on an article in the same journal for Feb. 11, 1931, entitled, "Should Faith Fear Science?" by Prof. H. A. Overstreet. Note his closing sentences: "What, then, will be our truest relation to and within our universe? Will it not be to clear the way in ourselves for all that is growing, up-trending? That was indeed what the supernaturalists were themselves trying to compass. Only they did it naively. They placed a powerful god or gods outside themselves. They conceived themselves commanded—or guided and loved. And they believed that the most necessary thing was to learn how to persuade—or cajole—this god or those gods.

The modern way will take more literally the statement: "In him we live and move and have our being." In short, we are in and of a living universe and that living universe is "*in and of us*." We devote ourselves most truly, then, as we open ourselves to the up-thrusting life that is in us. We do not worship a God outside ourselves. "We enact" the greater life that is within ourselves.

Such a belief is not only possible, but necessary. For if we are to transform our human weaknesses into a kind of life of which we need not be ashamed, we need the power that comes from believing that *what is great in ourselves is no silly illusion, but is supported by a greatness in the universe that is real and enduring.*" (Italics mine).

Are scientific method and religious faith incompatible? No! Nay, rather they stand in need of each other. But each as dynamic, not static. Scientific method needs a dynamic religious faith to lure it forward, so as to find and make conscious the highest values in experience. And, conversely, religious faith needs a dynamic scientific method, one that will not merely describe and classify, but experiment and get results. For a vital faith looks not backward, but forward, and its method is not knowledge for its own sake so much as control of action and for action; the faith that was in Abraham and Moses, and others to tell of whom time fails, who through faith subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong; and yet received not all the fulfilment of the promise, God having provided some better thing for us, that apart from us they should not be made perfect.

The Ethical Values of Micius *

FRANK RAWLINSON

MOHISM, or the teachings of Motzu (Micius), is a resurrected philosophy. For nearly two thousand years it was buried in oblivion though it seems once to have flourished extensively. Strangely enough it was the Taoists who, so to speak, *embalmed* it by including it in their Great Literary Encyclopedia of 1446. In this encyclopedia are found all the extant works of Mo Tzu and the Mohists. It is equally strange that Shih Huang Ti (B. C. 246), who sought to unify China, was the one who apparently did most to bury a philosophy which has as its aim the supplying of a unifying principle for the social order. Thus does man jest with destiny! For a time Mohism had widespread influence. But being deemed inimical to Huang Ti's regime it apparently went down in the holocaust of literature fired by his hand.

For a long time the ideas of Micius and his school were known mainly through his critics. To them he was a rebel and a heretic! In reality he was a social reformer fighting vigorously certain social evils which had arisen in connection with the misapplication or distortion of some of the Confucian principles. Mencius said, "The words of Yang Tzu (an egoist) and Mo Tzu (an altruist) fill the Empire." "Whoever," he says again, "is able to oppose Yang and Mih is a disciple of the sages." That a philosopher as suave as Mencius should become thus heated indicate considerable cause for philosophical agitation. It also indicates a lack of toleration on the part of Mencius. For the nonce Mencius seems to have overlooked the words of Confucius, "I listen much, choose that which is good and follow it." Or perhaps he did not discern much good in the words of Micius. Chuang Tzu (B. C. 330), voicing a popular criticism, said, "while Mo Tzu could possibly carry out his principles, the generality of mankind could not."

Yet the critics of Micius all agree that as a man he was genuine and sacrificially devoted to his own principles. He practised what he preached! Mencius admitted, for instance, "If Mo Tzu by rubbing his body smooth could benefit the Empire he would do it." Body-hair was apparently one thing Micius could still call his own! He urged, also, the sacrifice of life in the carrying out of his principles, an attitude he shared with Confucius.

Such a man as Micius is, therefore, worth knowing. As one result of studying his ideas I find that my appreciation of heretics has grown considerably! Liang Chi-chao, one of China's modern scholar-reformers said, "Mo Tzu is a big Marx and a little Christ." Referring to him and his disciples he added, "Their self-sacrifice is

*In general in this article I shall use the more modern term "Micius" in place of "Mo Tzu," except where it seems advisable to retain an older term.

It is only fair to state that this article was prepared as a lecture some time previous to the three articles recently published in the *Chinese Recorder* were received. It has three times been given as a lecture and is printed by request.

equal to that of Christ and his disciples." Evidently the ideas of Micius as well as the man himself are worth knowing.

Micius criticized Confucian practises with regard:— (1) to their luxurious style of living; (2) the elaborate expensiveness of their funerals; (3) their *aggressive* warfare; and (4) their fatalism. He also opposed the use of music. I am not sure that any of these social evils can be based directly on the teachings of Confucius himself. The actual relation, however, of the Confucian and Mician principles is a matter of controversy. Han Yü (A.D. 768) said, "When Confucius speaks of "overflowing in love" to all and cultivating the friendship of the good, and of how the extensive conferring of benefits constituted a sage, does he not teach universal love?" It is clear, however, that the ideas of Micius are nearer akin to those of Confucius himself than to those of some other Confucian thinkers. He went back to the Sage-kings for some of his doctrines. He believed in the rule of the good and the able. He interpreted Jen in terms of his own doctrines. He looked for an Ideal State quite similar to the Great Unity (Commonwealth) of the Confucianists. He also tried to define true loyalty. One does not quite understand why Mencius, who declared that "we and the sages are one," had so much trouble with Micius' idea of a concept of love that discards social distinctions and discrimination.

We may find the clue to the ethical ideas of Micius in the Confucian law of reciprocity and the "Golden Rule," which latter, by the way, Mencius does not quote. Micius thus phrases this rule, 'Regard everyone else as you would yourself and look upon the things of others as you would look upon your own.'¹ This gives a more definite place to a proper self-regard than does the Confucian statement of the same rule. In addition it inculcates a proper regard for the *things* of others as well as their persons. In this additional idea is Micius' distinctive, if not original, emphasis. He tried to push the Golden Rule through to its logical and practical outcome as regards both persons and things.

We note, first, the ground or mainspring of the ethics of Micius. This is, Micius makes clear, the *Will* of T'ien. This Confucius, in contrast, at the most made implicit. This idea was not original with Micius. He derived it from older sources. He confesses, however, that "he possessed within himself a consciousness of the Will of T'ien." This does seem to be an original note. In any event his thesis was a matter of experience as well as of history. By this consciousness he "measured conduct" as the carpenter uses the square and the wheelwright the compasses.² The Will of T'ien was thus the "ultimate and universal standard for man. In this is grounded human moral obligation. How far this was originally built into man's nature he does not say. This silence may indicate a diver-

1. Mo Ti, A Chinese Heretic, Williamson, page 21.

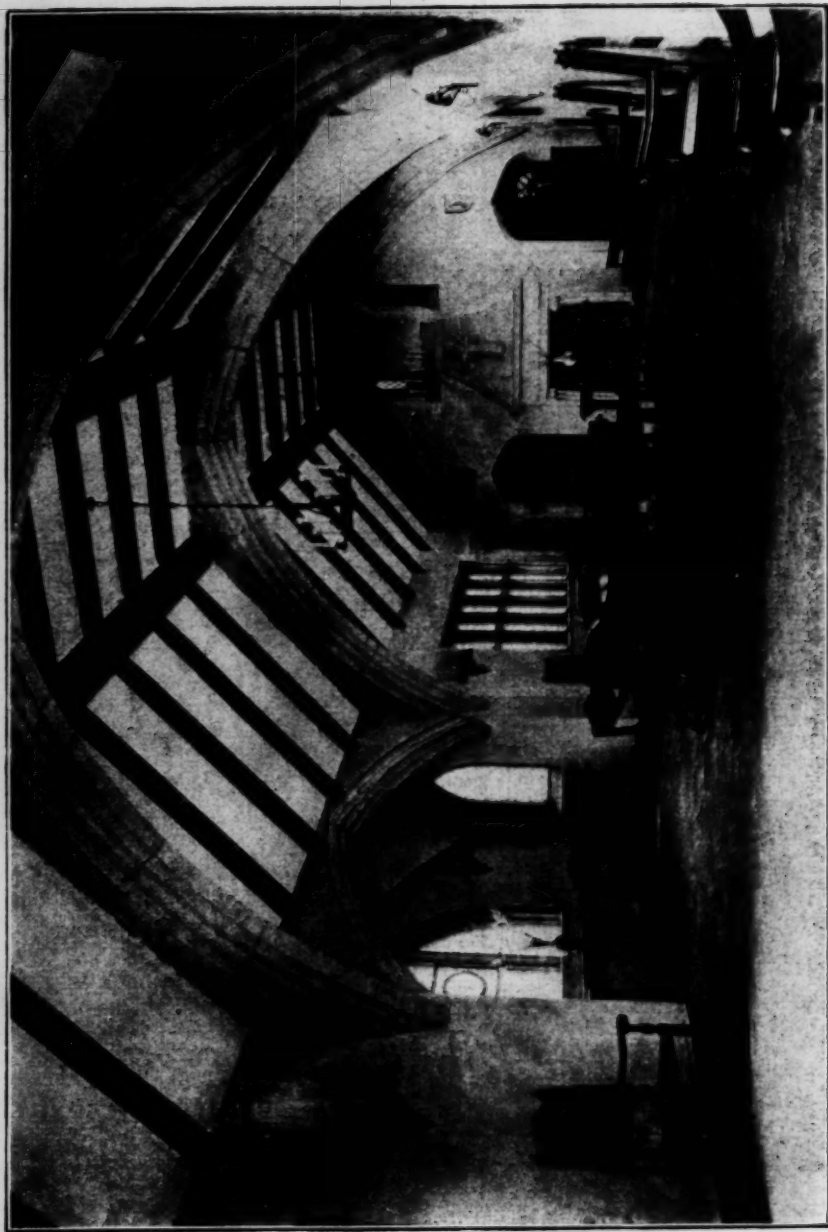
2. Williamson, page 35.



NEW MOORE MEMORIAL CHURCH, SHANGHAI.

MAIN AUDITORIUM.

(See "*New Methodist Church*," "*Work and Workers*" Department.)



NEW MOORE MEMORIAL CHURCH, SHANGHAI.

ALUMNI ROOM.

(See "New Methodist Church," "Work and Workers' " Department.)

gence of opinion from the Confucian position. No does he say whether or not men were originally good. Thus he did not look to man's nature for the basis of his ethics. When human conduct did not accord with the Will of T'ien he called it evil.

But what did he imply as to the nature of T'ien? Is his concept of T'ien purely naturalistic or is it, in part at least, theistic? Micius seems to have conceived of T'ien as a person though he does not explicitly say so. He did, however, refer to him in personalistic terms. T'ien is, for instance, *interested* in the welfare of men. Liang Chi-chao concludes that Micius conceived of T'ien as a personal being because he ascribes to him "desires, consciousness, passions and conduct."³

What did T'ien's *Will* require of or desire for men? They must be righteous, "fulfilling one's duty to one's fellow men."⁴ He, also, desired their prosperity; their life not their death; and good government. All these are summed up in T'ien's desire that men love one another with a "non-discriminating" or "mutual" love (affection). T'ien thus desired the normal desires and needs of men to be met in and through "mutual love."

This involved certain motives that should lead men to seek to carry out T'ien's *Will*. First, T'ien *desired* it and his is the *supreme* will. Second, this should be done to *please* T'ien. In this fear is not made prominent, at least. "All were to be T'ien's ministers." "T'ien would punish the one who failed to do his will."⁵ Third, doing the Will of T'ien brought desired and desirable benefits. "He who loves others will be loved; he who profits others will be profited."⁶ Thus the *Will* of T'ien, if followed, means man's temporal as well as ethical good. Micius does not seem to have thought of enjoying the love of T'ien in and by itself as one might bask in the sunlight without attempting to plough the soil on which it shines. All this involves following T'ien's *example*. T'ien loved men and cared for and provided for their needs. Men should treat their fellows likewise. The activities of T'ien in these regards are advanced as argument for defining his *Will* as "mutual" or "impartial love." T'ien in conferring his favors does not distinguish between the low and the high individual or the small and great kingdom.

The ethics of Micius are, then, religious in that they are rooted in man's relation to the Supreme Being, are centered in love and include the assumption of human immortality, though Micius does not develop the conditions of immortality to any extent. Micius was

3. Naturalization of Christianity in China, Rawlinson, page 210.

4. (Lyon) This refers to an unpublished manuscript which Dr. D. Willard Lyon permitted me to see and utilize. Hereafter I shall only use the name "Lyon" when referring to this manuscript.

5. Lyon.

6. Faber's translation.

primarily concerned with life in the present; in that he ran true to the Confucian form. Yet to please the spirits is another motive suggested for the practise of "mutual love." His system of ethics is not, however, religious in the sense that it aimed at man's spiritual development mainly, only or apart from his social obligations and welfare. It does not aim at preparing men for a future life. Neither is it religious in the sense of emphasizing *communion* with T'ien. Thus viewed it is socialized religion.

Second, let us briefly analyze Micius' conception of the Supreme Law. This summarized is, "Love all men equally." Chien Hsiang Ai, (兼相愛), the phrase used, is variously translated as "impartial love," "undiscriminating love," "universal love." By way of contrast he uses the term Bih Ai (別愛) for discriminating love. "Ai" means, I think, primarily personal affection; a personal (perhaps emotional) interest in others. Only occasionally does Micius use the term "Jen" (仁). Perhaps his substitution of terms may be explained on the basis of the fact that "Jen" had become mixed up with that *partiality* in the treatment of people against which he was rebelling. He seems, however, to assume that his concept of love was the true meaning of "Jen." Some (Faber) say Micius' idea of love is Communistic. But he gives no hint of the elimination of private-property or of clans or government. It is, therefore, Communistic only in part.

Many Confucianists had, as a matter of fact, come to where they *graded* their expression of love and (perhaps) their treatment of other men. The *Doctrine of the Mean*, which if written by the grandson of Confucius may have been known to the Mohists if not to Micius himself, thus phrases this attitude showing that it had then become a more or less accepted Confucian doctrine. "The decreasing measures of love which is due to relatives and the (grades) in the honor due to the worthy are produced by the principle of propriety."⁷ The idea of propriety may thus have ceased to express the true meaning of "Jen." I am inclined to think that the phrase in the Tao Teh King, "Heaven-Earth have no jen," is also based on the fact that "Jen" was being applied with partiality, something which elsewhere the same speculative work says T'ien does not practise. Whether Micius thought of this "mutual love" as either the elimination of, or the extension to all men of, the particular affection due to parents is not clear. Neither is it clear, in consequence, as to just what particular point about Micius' idea troubled Mencius. I should, however, say that Micius was thinking more in terms of an ethical interest in others than of any purely intimate emotional affection. But this is an inference only. What Micius did try to do was to make love center in the welfare of those with whom men come in contact in the family, the social environment and the world. This is mainly an ethical rather than an emotional attitude. "Chien Ai (兼愛) is a love that grasps or unites many in

7. *Doctrine of the Mean*, Commercial Press Edition, page 270.

its embrace.”⁸ At this point it is in harmony with Confucius’ “Fan Ai” (汎愛), or “overflowing love.”

How was this Supreme Law to be applied? Some clues to an answer may be ventured. First did Micius, as some claim, do away with filial obligation? What does *he* say? “When selfish (same as loving discriminately) the son loves himself, and not his father and so cheats his father for his own gain.” This, he avers, state officials and their overlords also do.⁹ Again, “If people regard their fathers, elder brothers and rulers as they regard themselves, how would unfilialness find expression and how would there yet be any who lacked in proper (attitudes to those under them)?”¹⁰ Once more:—“The permanent (basis) of filial love is that the son should place first the *welfare* of his parents.”¹¹ Here is expressed quite definitely filial obligation.

This attitude is also to include *all* men. “The aim of the charitable man is to assist all that makes for the welfare of the world and to remove all that is harmful to it.”¹²

Those in other countries are not to be left out either. Viewed internationally this “mutual love” is thus summed up. “To regard other’s countries as one regards one’s own, regard other’s clans as one’s own and other persons as one’s own person.”

All of the above permits of a proper self-regard, a proper family loyalty and a proper patriotism. But *serving others* is put first! Micius did not, therefore, think of the family as the one special aspect of society but in its relation to all aspects of life and all men. He believed that society could not be built up unless “mutual love” bound families and governments together as well as the members within one family.

Micius did, it is true, link together “mutual love” and “mutual benefit” (交相利). Love as he viewed it was not just a sentiment but a dynamic force for social betterment even though his methods for social betterment would hardly fit in many points into modern scientific views thereof. T’ien’s love for men did not end in just loving them. He showed his love in *doing* something for them. Micius was not, therefore, thinking of the expression of a detached human feeling. Loving and sharing must go together. “The strong,” he says, “should not rob the weak, the numerous should not rob the few, and the rich not despise the poor.” Even farther than this did he carry his idea of “mutual love.” It should lead men to “assist in all that makes for the welfare of all.” He did not desire preaching about love but social conditions that demonstrated it. Thus “mutual

8. Lyon.

9. Social Teachings of Meh Tse, Tompkinson, Chap. XIV.

10. Lyon.

11. Social Teachings of Meh Tse, Tompkinson, Chap. XVI, verse 3.

12. Tompkinson, Chap. XX.

love" forbade a man to view with equanimity the poverty of others. He inveighed against luxury and elaborate funerals because, among other things, they helped create poverty. Sometimes I wonder why the Kuomintang has not more freely capitalized the teachings of this social reformer!

What are, in the third place, some of the working social principles of Micius? First, the social aim should be common prosperity; neither extreme wealth nor extreme poverty. Second, there should be mutual consideration and loyalty. This means consideration for the needs of all and loyalty to the welfare of all. Third, this involved the necessity of cooperation. Here we may note that in the minds of some modern thinkers the doctrine of human equality or impartial love and treatment grows out of or accompanies human cooperation. Social cooperation can only be built up around a common aim. "Mutual welfare" is just such an aim.

The fourth social working principle is that government should be based on "impartial love" and the common welfare. This means that the government must make the livelihood of the people its primary consideration. Micius does not seem to think the government would have to employ force to work this principle. For he said, "No rule based on force is stable."¹³ Perhaps Micius is too optimistic in imagining that *all* the people would be good under any regime. He certainly assumes that a government based on "mutual love" would secure obedience without forcing it. At this point he seems to depend on inward rather than outward compulsion as the dynamic for the working of his ethical principle. Men, he thought, would naturally act according to T'ien's Will. Certainly he deemed that the lack of "mutual love" was the cause of social disorder and the root of individual evil. In any event he made "mutual love" and "mutual welfare" principles of government. He thus proposed the same law for the state as for the individual. If, for instance, a state looked on another state or country as itself it would not invade it any more than an individual would steal another's property. And certainly if "mutual welfare" were made the aim of states as well as of individuals the motive to invasion of another country must of necessity be greatly weakened. All this makes aggressive warfare a violation of "mutual love" and "mutual welfare."

The fifth and last social working principle is that of unification of aim. Naturally the general application of these principles in family, state and international relationships would tend strongly to unify the aim of all of them separately and collectively.

The fourth major question is, Was the ethical system of Micius utilitarian, theistic pragmatism or ethical realism? This question must be faced. To do so confronts us, however, with the correlated question as to what utilitarianism really is. To induce, for instance, a person to put faith in Christ *in order* to save his soul is a utilitarian proposition. It is something done with expectation of a particular result therefrom. This might be defined as religious utilitarianism.

13. Lyon.

Certainly Micius never separates "mutual love" from "mutual benefits." One¹⁴ affirms that Micius' fundamental principle was "utility." That, if true, would make "mutual love" simply a *means* to the securing of practical benefits. But I am inclined to think that while Micius urged that "mutual love" brought definite fruits and was never genuine unless they accompanied it, he does not urge "mutual love" simply as a means to an end. He made "mutual love" his central theme. But it seems to be something more than a means. If, therefore, he is utilitarian he is so in no crude sense. What characterized T'ien, he urged, should also characterize men. But while he looked on "mutual love" as a characteristic of both T'ien and man, only man apparently received any benefits therefrom. This fact, if true, would make the love of T'ien mainly altruistic. And it was, after all T'ien's love man was to imitate. Thus viewed the love to be imitated was not based in materialistic utilitarianism.

But we must still ask, were the arguments advanced by Micius for "mutual love" among men based mainly on the benefits to be derived therefrom? He is, of course, primarily interested in the application of a supreme principle to economic needs and social relationships. He is thinking of daily life as it might and ought to be lived in response to the "undiscriminating" love which T'ien shows men. But among men this "mutual love" must not be separated from "mutual benefit." He certainly believed, also, that "mutual love" would work for the mutual economic and social good of men. But none of this necessarily means that men should practise "mutual love" simply *in order* to gain "mutual benefits," though it is, perhaps, difficult to draw a distinction between utilitarianism and the *inevitable* and *necessary* fruits of "mutual love." Liang Chi-chao's comment appears to be the fairest and the most discriminating in this connection.¹⁵ Micius's view, he says, "is not the same as that of the Utilitarianism prevalent today. (This) Utilitarianism is founded on individual profits; Motze's theory does not consider the individual at all. According to him nothing is profitable unless it profits the whole of mankind. To secure this mutual profit it is necessary that all individuals should sacrifice their personal profits." To thus love men as T'ien loves you so as to secure "mutual profit" is a type of utilitarianism we can promote without any damage to the "spiritual" no matter how defined.

A few particular criticisms of the social evils Micius opposed may well be added at this point. Fatalism, he urged, makes men indolent and too dependent and thus causes loss of economic effort. It cramps economic activity. War, also, involves loss to the many and profits only the few. Viewed in the large it means loss for everybody! Hate, the opposite of "mutual love," means disorder and suffering. Elaborate funerals, also, cause a slackening of effort because of the enforced idleness that ensues.

14. See, *Hsüntze Works*, Dubs.

15. *Chinese Political Thought*, Liang, page 102.

All these criticisms are true enough. Men do suffer economically because of social evils of this nature. Even in modern times one of the chief arguments against war is that it means economic loss. So far as it concerns Micius I would call this ethical realism rather than utilitarianism. He does, it is true, claim that to get the best men in the government they must be rewarded with wealth, honor, respect and fame. Yet he also recognizes that the best men need not come from the ranks of the rich. "T'ien," he said, "trusts the trustworthy without partiality." But after all the best men as thus rewarded were to be governed by "mutual love," which would involve restrictions anent their wealth and power. In sharp contrast to this concession to human desires he urged his own followers to sacrifice themselves for their principles, a requirement which might easily include the "best men" also. He was, of course, defining the particular benefits which should come to the "best men." They should, however, be subject to T'ien's *Will* the same as anybody else. They were hardly expected, therefore, to make these benefits the sole object of official service.

The above are, in the main, negative criticisms. But positive criticisms are also in evidence. Fatalism violates "mutual love," which calls for cooperation in all that is for the common welfare. Micius does not think of T'ien as doing everything for men. The realization of T'ien's desires by men rested to a considerable extent upon their own efforts.

War is also wrong ethically as well as economically disastrous. It is, he shows, much worse to steal a kingdom than a few private possessions. He is surprised at the moral blindness that prevented men from seeing what were to him obvious ethical facts. It is worse to kill many men in battle than to murder some privately. Private stealing and murder are punished, he averred. But public stealing and murder went unpunished! To correct this obvious violation of "mutual love" he wanted to put the state under the same law as the individual. Virtually he made T'ien the ruler of the state. All thus came under ethical authority. Against aggressive war he gives the most telling ethical argument I have seen anywhere.

May we not say, then, that Micius makes "mutual love" the end and "mutual benefit" the result? In all this he seems to put the right attitude first. In any event his is certainly not the ordinary utilitarianism. Neither is Micius utilitarian in the sense that he advocated the principle of any means any end. "Mutual love" as the *Will* of T'ien was the *right* thing to practise. The supreme law takes precedence over the benefits resulting therefrom. After all, as Liang Chi-chao has pointed out, to seek a *mutual* benefit is not the same as seeking one's own.

Though, therefore, Micius did in effect say that doing the *Will* of T'ien will be beneficial I should say he is rather an ethical realist or a theistic pragmatist. The common good is after all good for all.

Men do not choose a miserable life; they choose a happy one; and that, declared Micius, is the *Will* of T'ien. He does not say, like Confucius sometimes did, "Be good just to be good," but, "Be good and other goods will follow." Is this not rather the relation of cause and effect than end and means? In somewhat the same way Christ said, "Seek ye first the Kingdom of God (a society ruled by the Will of God) and all these things will be added unto you." Micius held that the best life ethically viewed is also the best life economically and socially. Goodness and happiness should go together. That, you will recall, is what Mencius had in mind, though in place of "sincerity" as used by him Micius uses "mutual love." With this substitution of terms Micius might have paraphrased Mencius' thus:—"There is no greater happiness than on self-examination to know yourself living in 'mutual love' in accord with the *Will* of T'ien."

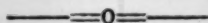
In addition to being scored as utilitarian Micius has also been criticised as impractical. Yet he was trying to be truly practical. For other considerations apart, war, luxury, social discriminations and selfishness do not pay in the long run. From the viewpoint, therefore, of the purely material-minded man they are not practical. Thus do the arguments of an ethical pragmatist defeat those of the materialists.

In conclusion we may make three additional comments on the teachings and position of Micius.

First, Chuang Tzu said, "Mo Tzu' position regarding self-discipline, economics, impartial love to all and non-combativeness was so extreme as to make it neutralize the more positive rule of reciprocity....What he advocated was neither love for other men nor for himself." That criticism does not, however, fit the facts. Confucius, as I have indicated, seemed to make individual response to what others did the starting point for reciprocity. Micius seems to make a proper self-regard the starting point. Yet Micius who seems in one way to be more self-centered worked out to a more equitable social ethics than his Confucian contemporaries did. For Micius was in opposition to certain Confucian practises which twisted their principles out of their true meaning.

Second, to my mind, Micius presents us with a code of social ethics based on a theistic purpose. His social order is thus somewhat theocratic. He urged that the dominating motive should be "mutual love," and the common aim "mutual benefit," without as well as within the family and between nations as well as within them. He does not seem to have thought of love and virtue as ends to be separated from their fruits. Mencius said, "Those who obey T'ien endure; those who disobey perish." With this dictum Micius would have agreed. For him prosperity is the logical fruit of ethical conduct. That has never yet been realised in actual life to any adequate extent because there are always enough evil men to make things bad for many good men. Whether it could be made to work is another question. Micius, however, assumed that it could.

Third, Micius' doctrines of "equal or mutual love" and "mutual benefit" do not seem to have involved absolute human equality in everything. He did not apparently wish to change the Confucian form of government though he did wish a definite principle to control it. He recognized that men's capacities differ. Here again he ran true to the Confucian form. Not everybody, for instance, was capable of participating in government. Neither does he seem to have thought in terms of the absolute equalization of property and wealth. His principles if thoroughly applied would, however, mean the elimination of poverty and the limitation of wealth. Nor does he suggest that class distinctions would all disappear. He was, perhaps, not against class distinctions so much as class privileges. As a matter of fact our modern world is just beginning to tackle scientifically the problems Micius had in mind as well as many he did not envisage. One can only hope, however, that it will not take another two thousand years to solve them!



Lao Wang's Old Cow*

SHAO TEH-HSING

"Old cow, old cow, get up quick now,
On south mountain is land to plow
You and I will use all our might
To feed each wench and wight."

THIS is a song of hamlet and village, sung by farmers, and this was the song that Lao Wang sang when he was working at something that was not too hard and he hummed it to lighten his heart somewhat. Lao Wang was a farmer and he lived in a village in the mountains near Kao-tse. This village was close to a stream in front and to the green hills behind. Each year when spring and summer drew near, the willows and peach trees planted along the stream reflected upon each other their green and rosy shadows. Upon the hills the dark green of the pines and the tender green of the bamboos cast deep shades. Such a beautiful scene led one to linger there forever.

Sometimes in the fields that bordered the stream young women sang farming songs and the field hands who were men aided in the singing; the voices of the women rose clear and pure and high, and the voices of the men were deep and heavy. It was like the tenor and bass of a chorus. Such a place seemed faery. Yet the figures were there like those in a picture and how could they know their own good fortune?

In the winter of this year there came a certain morning when the sun shone with heat and Lao Wang and his old cow were outside of the house to the southeast and they turned to the beloved sun to

*Translated from the Chinese by Mrs. J. L. Buck.

seek from it a little warmth. The cow was tied to the trunk of a dead tree. It lay in the midst of a pile of bedding straw. This was rice straw which had been placed for the cow and when it had become soaked with the cow's excrements it had been taken out and dried and used again. There the cow lay facing the sun, with its eyes closed, and it chewed its cud without ceasing.

Lao Wang sat upon a small stool beside the cow's belly. In his hand he held an iron comb and he combed out the fleas from the hairs beneath the cow's belly. It seemed the old cow knew what he was about for at times she stretched out her legs and spread them apart and allowed Lao Wang to search everywhere for the fleas.

Lao Wang was a man of some fifty years of age. There were about his knees no great number of sons and daughters, for he had had only one son, born three years before this, and so people called the child four years old this year. Yet he still needed someone to help him with his food and with his dress and with all that he did. On this day the child also was outside the house. He wore a pair of flowered, padded shoes, and he put his feet upon an earthen footstove. Upon his head he wore a hat that was neither new nor old, and which had at the sides two ears like a dog's head. Across the front was a row of small silver Buddhas, washed with gold, some five or seven of them. He wore on his body a ragged wadded coat, and having this on he was quite circular in shape, so that he could not raise his two hands, nor could he run upon his two legs. There he sat upon a stool and with his down-drawn face he looked as though he were about to cry.

This place was Lao Wang's dooryard, and the air was unusually silent and still. Except for the breathing of the old cow and her chewing there was no other sound. Upon the earthen wall of the house were four characters brushed in whitewash and each character was as large as a bushel basket. They were the letters written at the time of the harvest festival and they said, "Peace to man and cow." But a good half of the lime of these letters was blown away by wind and washed away by rain; especially were the first two letters so washed away. Upon the wooden pillar of the one room stable to the east of the house was pasted a strip of red paper upon which was written, "Let each head of cattle flourish." This paper had been pasted on the last night of the old year, and by now it was almost half torn away, so that all that was left were the words, "head of cattle."

Thus they all sat here in the beloved sunshine, given by heaven, when there came suddenly some unexpected guests on the other side of the stream. Seeing that their appearance was not that of respectable persons and again seeing them striding over the bridge and that they entered the village, Lao Wang felt some misgiving arise in his heart. He lifted his head and fixed his eyes upon them. He sat there purposely unmoved, but his heart was already racing up and down in his breast, because this year the harvests had been so

great that on all sides men had been carried off by robbers. True it is that a year of great harvests after severe famine years do much ill to farming folk. The year before had been wholly a famine year, and so the farmers had been exempted from taxes and the payment of their debts was postponed, and with the poor bits of grain and chaff they had it was still enough to keep life in them. But this year the harvests of the five grains were all abundant and every little gatherer of this tax and that came to get what he could, and the money lenders came with their bags over their shoulders that they might take this opportunity to sit in the farmers' houses and redeem their moneys, capital and interest, that had been loaned out last year and this. Where, then, was anything left to the men who planted the land? When they had had to suffer and labor, capital and interest had been dear; now when they had harvests the harvests were worth little. The ancients have said, "When the five grains are too cheap, the farming folk must suffer;" and this is indeed true.

Lao Wang was there thinking of all this and his heart was not at peace when suddenly he heard a voice at his door saying rudely,

"Ha you!"

There by him stood several great tigerish fellows gathered in a group and one said,

"Lao Wang, how warm it is here and how lucky you are!"

Lao Wang was just about to rise and return their greeting and ask who they were when again he heard,

"One never goes to a temple when he has nothing to ask! Therefore today we have come to talk over a certain matter of business with you. Times have been too hard with us brothers in these days; if we stay here we have nothing to eat and to wear, and if we wish to leave we have no money wherewith to travel. We have come, then, especially to your honorable dwelling today to talk with you and to borrow a few pieces of money."

"Pray sit down—I will make tea for you—" and so saying Lao Wang hastened to stand and he began to talk as one does to guests.

"We will not stay—we will not stay—do not make tea—" said the men. "We are too busy. What do you think of what we have just asked?"

Lao Wang then began to stammer forth of the hard and sorry times he had also to bear, when a quick tempered fellow said loudly,

"Do not talk a lot of stuff! How is the matter at bottom?"

Lao Wang was so frightened he could not open his mouth. He stood there like a wooden chicken and all of a sudden he saw them bundle up his son helter-skelter, and a big fellow carried the child on his back. Although the child was terrified and began to scream, they said to Lao Wang,

"Lao Wang, you are honest enough, and we also are men of conscience. We will not ask you for much. But within these three days prepare a hundred dollars and send it to the temple in the hills, and there we will receive the money and you may take the child. —Until we meet, then!"

And he whistled a shrill whistle and they went away. Lao Wang could hear his son screaming and weeping more and more faintly into the distance, and slowly the sound died down and was gone.

After Lao Wang's son had thus been carried off by robbers, his wife, naturally, came rushing out and she asked in great agitation what had happened. The end of this was that she burst into loud and mighty weeping, and she made as if to go in pursuit and struggle for the child's life, yet she did not have the courage for this either, and she could only be so agitated that she fainted and came to and fainted and came to. By this time the robbers were far away and the neighbors and relatives and all the villagers had come to inquire. They all tried together to think of some way to manage the matter, but what way had they to manage it, after all? Some advised that they should go to the magistrate; some advised that the money be gathered together and the ransom given; one young man who was more full of temper than the others said.

"Here is a thing indeed too bad, that in broad daylight they will come and do a lawless thing like this! Are there any days left that we can live? We must go and find our head man and ask him to go into the city to the magistrate and report what has happened and ask for soldiers to go out and destroy these robbers!"

With one speaking and all the others agreeing in chorus, they all thought this young man had courage and foresight. But in the end there was an old man, tranquil and calm, who drew a sigh and said,

"Ha, what use is this? How can it be as easy as this to go in the city to the magistrate, and how can the state soldiers be willing to come out like this for one child of an old man like Lao Wang? If they do come there will only be added lawlessness. At the southeast there is a place called Song Dong and a woman was carried away from there by the robbers, and later the state soldiers came out and there was a battle and they captured the woman again and they left her in their camp for some ten odd days and when some of the people from her home came to fetch her the soldiers themselves demanded money also, and what they demanded was more than what the robbers had asked! And in the end did they not have to give all the soldiers wanted? As I see it, I think it is better not to report anything to the magistrate, for if the state soldiers come forth it is a great curse to a place. Moreover, if we report the matter to the magistrate the robbers will hate us for enemies and they will burn our houses and kill us without mercy. It will be better if Lao Wang will get some money together and go to the head of the robbers and beg most earnestly that the sum of the ransom may be lessened."

Now there was not one who spoke, and it was as though all agreed that the old man was right. Then when some scattered talk had been made, they sighed and each went his way to east and to west.

Lao Wang was dazed and wooden all this half day and he did not know in any way what to decide. But when the crowd was scattered and gone he thought suddenly, "I ought to give my old cow some water," and so he untied the beast's rope and went as he ever did to lead her to the side of the stream to drink. When it had drunk he took her to grass as though nothing had happened.

When night had come, his old wife would neither eat nor drink and she would do nothing except try to find a way to kill herself. Lao Wang besought her saying,

"Of what use is it to be like this? In such times as these we have not even rice to eat, and why should we want a son? If he is lucky let him go and live among the robbers and he need not seek for food and drink after this. If he be unlucky and we get him back, still must he suffer. Although this is a year of great harvests, is it not harder for us than it was last year? At such times as this how can one gather money together to ransom a son?"

When he had spoken thus his wife could not answer a word, but although she never mentioned it again, she kept the matter fast in her heart.

When three days had passed, the robbers, seeing that Lao Wang did not bring the money for ransom for his son, could do nothing but feed the child themselves. Thus more than ten days passed and the robbers were beside themselves, and so they decided to take away Lao Wang's old cow, because a cow can be eaten or sold.

Fortunately for the robbers, on this day Lao Wang had a matter of business and he was not at home and several robbers came together and without any trouble they led the old cow away, and they left these words for Lao Wang, that he must get the money for ransom or they would kill the cow|

When Lao Wang came home and saw the cow had been led away he beat his breast and he cried out in a great voice and he was agitated beyond anything and he thought in his heart,

"Now what is best to do? If I have not the cow, how can I plough the land? And if I buy another cow they will come and rob me of it again. Better it will be if I take money and ransom the child and let them have this business for once. But I was used to that old cow and if I buy a new one I cannot use it so well—so I must ransom the cow."

With this decision made he thought of a way here and there and he gathered together some fifty peices of money and he ran straight to the temple in the hills to look for his old cow. The robbers, seeing

him come, asked him how much money he brought, and he presented the fifty pieces with both his hands, and he spoke many good words and he hoped to lead his old cow home. He thought it was not necessary to ask for his son back.

When the robbers saw what his heart was they said,

"Your son is very well here and he has fairly eaten us up, and so the ransom should be more. But we will not make it more, so gather together then the hundred pieces. Today we will take this fifty, and we will keep the old cow as pledge for the rest until tomorrow noon. Then if you do not come we will kill the old cow and eat her. By tomorrow, then with or without money, come and take the child for we have no more food to give it."

When the robbers had spoken these few words they pushed Lao Wang outside the gate and would not talk more with him. Lao Wang could but stagger feebly home. But the limit of the time came too quickly and it was not easy to gather together so soon so much money, and besides this, Lao Wang was so agitated that his very hands and feet were in confusion. When he perceived that the forenoon of the next day was already come and that he could not gather together this sum of money he decided he would go again and beseech the robbers and tell them he would not take his son back again, but he wished to have only his old cow once more.

But when he had climbed the mountain to see the robbers the time set had passed and the cow was already killed and there was left only the cow's head thrown outside the gate. Lao Wang, as soon as he saw his cow's head, could not endure it all and the tears began to flow from his eyes and he hated himself that he not gathered the money and come earlier to ransom his cow. When the robbers saw Lao Wang had come too late they laughed great ha-has of laughter and they said,

"You are not to blame us that we did what we said we would! You are to blame yourself because you came too late. Let it be ended then take your son home!"

Lao Wang took his son on his back and weeping and regretting that he had not ransomed his old cow he went back to his home and threw his son down upon the bed and he grew mightily angry and he cursed saying,

"It is all because of you, useless burden that you are! Now my old cow is gone! Now how can I plough my land?"

The child was hurt from the way in which his father had thrown him and he bawled and cried loudly, and it seemed as though he hated himself also, because he could not take the place of the cow and spend his strength on the field and the threshing floor.

In Remembrance

MISS HELEN DAVIES.

EARLY in October the news was received of the homegoing of Miss Helen Davies, so long associated with the London Missionary Society and the Ying Wa Girls' School in Hongkong. Miss Davies came to the mission field in 1888 and gave forty-two years of unremitting service to the cause of uplifting Chinese women and girls. She was a daughter of the manse and had her education at Milton Mount School.

After a period of language study she began work among the Chinese women of Hongkong. At first in addition to evangelistic work she had charge of some girls' day schools. She quickly saw the need for more systematic efforts to train the girls of China to become homemakers and uplifters of society. So she set herself to establish a boarding school where education not only in letters, but also in all that makes for true Christian character might be carried on. She was not able at once to realize her ambition.

In her second term of service Miss Davies established the school on which she had set her heart. All that the Society could do was to give her a site on the mission compound. She herself had to collect all the funds for the erection of the building. From these beginnings has come the present Ying Wa School, though to those more intimately associated with it it was long known as "Miss Davies' School." She lived for her school and into it she put her all. Hers was a spirit which delighted in service. She worked day and night for her girls. She had always their interests at heart. Her old students have gone far and wide. Some are nurses, doctors, teachers, but what she loved best of all to hear was that old girls of the school were making Christian homes. No sacrifice was too great if only she could help them forward.

Absorbed as she was in her school, Miss Davies was never narrow in her outlook. She watched, with keen eyes and shrewd interest all new movements in China. All that was good in them had her keen sympathy and ready advocacy.

In 1930 she retired and her friends hoped that she would have some years of quiet leisure and a time of reunion with the relatives from whom she had been separated so long. God thought otherwise and in less than a year she had passed on. She has left a fragrant memory of love, self-sacrifice and ever ready sympathy in the minds of her colleagues and of countless Chinese women and girls. They have often said "we thought her strict at the time, but now we see that she loved us. She was always thinking of the importance of character."

Our Book Table

SUN YAT SEN. HENRY BOND RESTARICK. *Yale University Press. G.\$2.50.*

This is a restrained effort to "debunk" the history of the Father of China's Revolution. So restrained is it, in fact, that it lacks somewhat of the romantic warmth that might justly be put into delineating the troubled, adventurous and determined life of that one Chinese who will be increasingly the symbol of the New China. The concluding sentence of this book also justifies a certain amount of romantic warmth in describing its subject. "The fire which Sun Yat Sen started," we read, (page 160) "will not be quenched, but will continue until a new China shall emerge to take a rightful place among the family of nations."

Yet it is well to realize, as this volume helps us do, that this Revolutionary Prometheus was quite human. He moved towards a new China but often had to work with old material. To escape his often vicious and always numerous enemies he sometimes used subterfuges such as declaring himself an American citizen born in Honolulu in order to secure an American passport and thus render escape somewhat easier. And yet though he did thus sometimes employ such subterfuges he "ranks with Wilson, Lenin and Gandhi" (page ix) as a leader of men. He was "enigmatic and contradictory" (what great leader is otherwise?) and yet he was daring, resolute, an organizer, and one who kept going in spite of almost incredible obstacles.

Only slowly did Sun Yat Sen come to see that China must change through revolution. But when he saw it he never swerved from his purpose to achieve it. He tried to work with men and not always against them and so sometimes trusted where trust was not warranted, as in the case of Yuan Shi-kai. But various abortive attempts to start the revolution only sent him back to try again. His revolutionary spirit first showed itself when he desecrated the idol in his home village thus bringing upon himself the opprobrium of those who know him first and best. Happily this, one of the most frequently told incidents of his striking career, did not need debunking. His revolutionary purpose appears to have been born in a school in Honolulu run by British and not Americans as often asserted. As a matter of fact he was the product of two civilizations.

A considerable part of the material in this book has been gathered painstakingly from Sun Yat Sen's early associates. This inside information enabled the author to correct some of the obvious misstatements about his life. The question of whether or not he had divorced his first wife, for instance, is left undecided. The author thinks that according to Chinese custom it was impossible. Hence the criticism of his marriage to the charming lady who was at first his private secretary. Whatever the criticism ensuing on this event it does not seem to have weakened his influence as a leader. He is still the keynote of China's program though in many details his recent successors do not adhere closely to all his precepts. The author makes it clear, also, that Sun Yat Sen did not always realize the difficulties of turning China from an autocratic government to a Republic. Yet he was "irrespressible" and China is still moving towards his ideal.

It is well to see Sun Yat Sen as he was. Yet after reading one feels that though in his case no legend of refusing to tell a lie is available for young China to follow yet his self-sacrificing ardor for his people is well worthy of their emulation. Undoubtedly, too, Christianity played a large part in moulding his character and forming his ideals. At the same time he had to work in and through Confucianists. Yet, as is made evident again in this volume, he died in the simple faith of a Christian.

This volume appears to be the most authentic of those which have so far appeared on the life of the outstanding Chinese in the rebirth of China. It is well worth reading.

THE CHRISTIAN MINORITY LOOKS AT ITS SOCIAL OBLIGATION.

(I) GOD'S WORLD. CORNELIUS HOWARD PATTON. *Richard R. Smith, New York. G.\$2.00.*

(II) **SOCIAL PROGRESS AND CHRISTIAN IDEALS.** JAMES MYERS; HOWARD E. JENSEN; WILLIAM P. KING; ALVA W. TAYLOR. *Cokesbury Press, Nashville, G.\$2.25.*

(III) **THE PRESENT-DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY.** JOHN R. MOTT. *Cokesbury Press, Nashville, G.\$2.50.*

We happened to read these three volumes one after the other. As a result we realized that they ought to be read together if one would envision the new sense of social obligation *now* moving a Christian minority. All the six writers may fairly be classed as adolescent elders in the sense that they are utilizing a rare experience to outline a new and quite youthful attitude towards the modern world. Dr. Patton treats of the rapidly progressive articulation of world contacts by scientific, educational and political agencies. All of which means that Christianity can now reach worldwide humanity more readily than ever before if it rises to its opportunity. Dr. Mott shows how the widespread Christian forces are becoming more articulate in response to a world likewise, though with painful slowness, also becoming articulate. Humanity's major problems are seen to be world-wide. The Christian forces are slowly developing the new strategy of world-wide approach to these problems. All three volumes converge on the obligation of the Christian forces to make a determined and unified effort to help cure the world's social, economic, racial and political ills as well as offer the world religious ideals and peace.

Considerable is said in these volumes on the unsatisfactory relation and attitude of Christianity to the world's ills. At times the part the Church has played in endorsing militarism, racial antipathies and "impossible economic conditions" is recognized. One feels, however, that in this connection a more sweeping confession is in order. The Church has not only failed to practise the high ideals it preached. Its membership has participated in building up a social order in which militarism, imperialism, race-dislike, and economic injustice wield tremendous influence. This membership is an important factor in the white world which "constitutes about one-third of the world's population, occupies four-tenths of its habitable land, and has political control over nine-tenths such (habitable) land." Had Christian ideals, therefore, been dominant among the whites, who nominally espoused them, the world would have been much farther on towards a juster and more Christian world order. In consequence, not only must the unchecked social and economic ills of non-Christian nations be dealt with, but "Christian" (white) nations must be Christianized and a large part of the membership of the Church itself also be converted. The voice of the Christian minority animated by a new social passion, as suggested in these volumes, is proof that this conversion is beginning. In spite of Christian social creeds the modern challenge to social rebuilding looms up as one that though definitely recognized is yet only vaguely comprehended and hardly touched so far as effective Christian effort is concerned. It should also be recognized that the challenge to the Christian forces to develop a social passion and program is one forced on them mainly from the outside.

Dr. Patton deals very little with this problem of developing the Christian social passion and program. Dr. Mott says much more about it. "Social Progress and Christian Ideals" is, however, blazing with light thereon. Startling statistics show how the machine is discarding men by taking their place as the profit-maker. The machine Frankenstein is thus turning against its creator by throwing many of his ilk onto the ash-heap of nothing to do. He is making profits for the few and incumbrances of the many. One task of the Church is thus to control the monster its members have helped to create. But what are the values that this monster of industrial machinery destroys and the Church must help to save? The chapter on "Estimate of Values," by William P. King, outlines these as clearly as we have so far seen done. We wish that every Christian in China, specially every missionary who claims that Christianity is out to save the whole man, could read this chapter to envision what he means when he considers it in terms of a Christian social order. This book holds that religion must control that machine Frankenstein or fail to prove its worth in this modern age.

"The righting of the world," says Dr. Patton, "is conditioned upon the cooperation of those willing to act on the principle that they are the children of

God. The triumph is inevitable IF Christians....will have it so." It is interesting to note that while Dr. Patton talks more of religious than of social effort he yet uses a capitalized "IF" when thinking of the future of Christianity. Dr. Mott is, of course, convinced that in spite of falling statistics and financial receipts Christianity shows signs of progress in the articulation of a new purpose. But the four exponents of the Christian social passion and program also suggest the "IF" though they do not use it. "It is one of the most ominous signs of spiritual bankruptcy on the part of the modern Church," says Dr. Myers, "that it so generally enjoys social prestige and civic favor, that it is highly respectable and comfortable in a world that is not yet Christian." "Thus war," says Dr. Alva Taylor, "becomes a paradox in which the sublimest of Christian teaching is laid under duress to the work of blood and destruction." And Dr. William P. King concludes, "The Church must decide whether the social wrongs of the present age are to be dealt with by religion or revolution." The fact that such a momentous decision is not yet made shows why Dr. Patton uses that "IF". Yet that decision must be made. "Bread—we may use the word to represent all the physical needs of humanity—food, shelter, clothing, health—must be a *primary concern* (italics ours) in any social order which shall reflect the spirit of Christ." (Dr. William P. King).

The material in these volumes is not all original. Indeed to no small extent they take the results of conferences, research and other books and put them together. They are in a sense a digest of the advanced thinking of the new Christian minority. Much told is discouraging; some of it staggering! Yet there is encouragement in the fact shown in all of the volumes that the Christian forces are lining up for an attack upon the unchristian social order of which they are a part. They are envisaging their social obligation and getting ready to bear it.

"Men and women," says Dr. Myers, "with the character specifications of citizens of the Kingdom and having Jesus' vision of a righteous social order do not come ready-made. They must be born again." True! And yet when born again they are not even then "ready-made citizens" of the new social order they long for. Born again citizens must fight hard to set up their new social order.

These three volumes are a "Summons," a challenge, a *dare*, from a world seeing dimly its own possibility of living well and living better, to the Christian forces to embody their ideals in the new social order that both some inside and many more outside the Church now demand!

THE FINDING OF GOD. EDGAR SHEFFIELD BRIGHTMAN. *The Abingdon Press.*
G.\$2.00.

There is at present a noticeable increase of book on "ways" to the finding of God. The "ways" dealt with in this volume are revelation, reason, moral loyalty, and religious experience. Other chapters treat of the patience, mystery, goodness and power of God. It is not, however, a book that will satisfy the strictly "orthodox" as the author avers that while "historical Christianity is a way, (it is) not the *only* way to God." There is more than "one stream of tradition." (page 41). It is a book for those who believe that, "the great exploration of the universe (is) The Finding of God," (page 20) and that, "The genuinely religious spirit is that of a humble search for God" (page 23) by every means available.

What kind of God will one find when the search is carried on as the author outlines it? A partial answer to that question will define the scope of this book. He is the "real God" as disclosed on the basis of modern knowledge. It is that concept of God which makes us most "completely and adequately our best selves when we are nearest to. (Him)." (page 82). But He is "finite," in the sense that he is limited. He is supreme in goodness, will, reason and knowledge of the past. But he is limited in that His, like man's, is a "growing conquest" (page 147) which gives both a "future" not entirely known. "It may be said literally that man and God both live by faith in a possible future" (page 135).

But what is it that thus limits even God? It is something in His own nature. It is the "Given," (page 174), the uncreated, (page 176) which is "evil" or "evils"

he did not create. (page 92). In consequence "He works....like a finite God whose limits condition the methods of progress, but not the goal or the certainty of reaching it." (page 125). This goal is perfection but being "future" its final content is not known. "God's life is at once moral perfection and on going movement." (page 133). He has always "more to do." His is a "progressive conquest" over the "obstacles" in His own nature. (147). Yet the conquest is sure. "God is one who gains his aims through wrestling and suffering and loving." (page 122). His is a growing (and sure) perfection." (page 182).

But whence come these "uncreated" obstacles in his own nature with which God must wrestle and struggle with and will finally overcome? The "Given," which is their source, though "uncreated" is real, though not eternal. The obstacles appear to be related to matter and perhaps man's independent will and choices. "Divine creation (furthermore) is creation out of nothing." (page 158). Are these obstacles, then, self-created? This volume does not answer this question. It is one of the unsatisfactory aspects of the author's theory which he would undoubtedly recognize. He would hold, however, that this view of God comes nearer to all the known facts about man and his universe than any other. It gives us, also, a God whom we can understand and with whom we can cooperate in efforts that promise final conquest over evil.

To us it appears that the author in avoiding the ordinary dualism has in a subtil way transferred that dualism to the nature of God. Thus while admitting its existence or logical basis he does away with the concept of two separate universal entities. He finds, in a sense, a temporary dualism in the nature of God. But he leaves us wondering why God must have such a conflict in His own nature. This shift of the problem of dualism from the universe to the nature of God, however, still leaves us with baffling questions. But it gives us "not (a God who is) some abstract omnipotence, but a steady, invincible purpose for right in dealing with every situation." (page 181).

In short in facing the choice between a God who is omnipotent or good this author chooses one who is Good and admits he is not omnipotent except in the sense that he will ultimately win out in the struggle with something uncreated and apparently without origin.

GOD AND OURSELVES. EDWIN LEWIS. *The Abingdon Press.* Gold \$2.50.

This book is in a measure a reply to books like Brightman's "The Finding of God." God is a fact, it avers, that can be realized with certainty. This realization, however, while it comes through faith does, judging by this book, come much more by a proper understanding of the facts of experience. Indeed so far as any authority is appealed to therein experience is easily first. Approaching the problem more from the viewpoint of generally accepted Christian postulates this book might well be read by a fundamentalist desirous of finding how one works out a basis for the belief in God without any direct appeal to Biblical revelation. The inevitabilities of life, its moral shadow and the mind are among the roads to God dealt with. God is defined as absolute sovereign, changeless absolute and unlimited-except by what seem to be self-imposed limitations or those inherent in an eternal moral law—and perfectly good. On this latter point, of course, this author agrees with Brightman.

It is admitted, however, that man cannot "prove" God and that much about him cannot be explained. No attempt is made to show where that evil element which makes both man and God suffer came from. God is thought of as changeless in a changing universe. It is interesting to note, too, that so far as this reviewer noted, the term "infinite" is not used and certainly little is said about God's omnipotence. It is, indeed, admitted that in some sense God cannot do everything. The author feels that in dealing with the problem of God "intellectual hesitancy" need not arise. But if He cannot be proved when thus approached through the reason and is to no small extent inexplicable for many minds this "intellectual hesitancy" seems to be inevitable.

As an argument for certainty about the fact of God this book seems to deal freely in assumptions. We should sum up its keynote thus. The most satisfactory explanation of the universe in which man finds himself is that there is

an intelligent being behind it all. Thus viewed one might, as the author suggests in dealing with faith, (page 293) "cultivate expectations that seem not to be warranted, and then may enter upon an experience that amply justifies the experience." But that is, of course, to say that utilizing the facts of experience one may interpret the universe in terms of God, as done in this book, and then experience the meaning of the interpretation. A post-interpretation experience comes after one has interpreted the universe. How put these things together? That is one of the baffling aspects of this whole problem.

FINDING GOD. A. HERBERT GRAY. *Student Christian Movement Press.*
58 Bloomsbury St., London, W.C.1. 4/- net.

This book approaches the problem of experiencing God in a way sharply in contrast to Brightman's, "The Finding of God" and Lewis' "God and Ourselves," both of which are reviewed above. It attempts no discussion of the metaphysical or philosophical approaches to God. Both the above writers emphasize the fact that the majority of people are either not able or do not wish to think deeply. Hence their ways of finding God are adapted to a minority only. This book recognizes, also, the existence of such a minority but is written nevertheless for the majority. It deals directly with experiences of "ordinary life." The way of mysticism likewise is recognized and properly evaluated but admitted to be possible only for few. The type of theistic experiences dealt with are possible for all men.

The different ways of finding God treated in the different chapters are, reason, beauty, defeat, challenging the world, simply through Christ, love, suffering, and fellowship. These are not treated in any involved psychological or philosophical way. God is thought of as the source of all these elements of experience. He, therefore, who loves beauty or his fellowmen is experiencing God though that experience is not always recognized as theistic. Thus even those who may claim that they are not religious do have religious experiences.

These various and ordinary experiences of life overlap of course. For some one way will stand out above others. Yet the author avers no one way is sufficient. The social worker, for instance, cannot experience God satisfactorily if all he thinks about are his social activities. "There is a danger (also) in allowing our communion with God to be too exclusively a matter of the emotions." All enriching moments of life are seen to be experiences of God. Into these the ordinary man on the street may enter as well as those able to find God through elaborate processes of reasoning.

After toiling through the two books mentioned above and wondering whether or not we belonged to the unthinking majority we found this book delightfully refreshing and lucid. The author is, however, far from being a Biblical literalist. He thinks that some things recorded as Christ's saying could not have been said by him as they disagree with his real character.

This is a good book to put into Chinese and in the hands of students. Such philosophy as is back of it assumes, of course, that all these enriching life experiences that make up the experience of God are rightly a way of interpreting the universe in terms of God.

LIFE IN THE CHINESE CHURCH. T. RALPH MORTON. *Student Christian Movement Press, 58 Bloomsbury Street, London, W.C.1. 1/6 net.*

What does Christian work look like in China? In this small volume one missionary, who spent three years in student work and two in church work, attempts to answer that question. That he was acquainted only with conditions in north-east China does not lessen its usefulness as an insight into conditions as a "junior" missionary saw them. For conditions as known in this one section of China are fairly much the same elsewhere. Sometimes, it is evident,

these conditions put heavy strains on his soul. They have on everybody's! Yet he finds the service worthwhile in spite of the strains. The book will thus be helpful to those contemplating service in distraught China. Yet one feels that this author did not have time to get sufficiently under the surface of life in China. In consequence one finds statements which are somewhat too sweeping. A few of these may be quoted. "And certainly the family, as known in China, is a bondage. It is not based on affection nor held together by common interest." (page 26). This is true to no small extent. And yet affection is not unknown in the Chinese family and it is held together by "common interest"—the fact that this is too "common" is one of its difficulties. Again, "The old Confucian conception of the Diety (T'ien) as benevolent and righteous has meant nothing to the common people." (page 35). To say this conception has meant much less than it might or ought is true; but to aver that it has meant "nothing" is too sweeping. To say, also, (page 51) that "The Chinese inherit no religious phraseology" is also too dogmatic. To say that their religious phraseology and that of westerners differ is true. In describing conditions as he experienced them this author has done good work. But he has found it easy, like many others, to generalize on what is behind the conditions with only partial success. However, to understand the things he has so sweepingly generalized about is one of the fascinating features of being a missionary in China. There is more in China on which Christians can build than one can gather together in five busy years.

THE REMAKING OF MAN IN AFRICA. J. H. OLDHAM; S. D. GIBSON. *Oxford University Press, London, Humphrey Milford. Paper covers; 2/6 net.*

To read this incisive and suggestive analysis of the part that Christian education must take in "the remaking" of Africans is to realize that Christian educationists face practically the same major problems everywhere. That they must continue participating in education and work with the state therein, is essential to insuring that religion will be given its rightful place in building up the whole personality. But, it is clearly pointed out, that "religious teaching and worship can achieve their real purpose only in a community in which religion is a living and practical reality." (page 31). This necessitates using those vital values in African culture which accord with the purpose of God. Thus the Christian school can no longer serve mainly or only as the agent whereby an exotic civilization is introduced but must become one whereby a Christianized civilization is built out of the cultural values which surround it as well as being culturally Christian. Under the aegis of the Christian spirit and fellowship it must produce a culture which contains both old and new cultural elements. To both missionary and native it will thus be revealed as something new. This involves a process of experimental discovery of both the old vital elements to be conserved and the best way to graft thereon the new. To those with vision and imagination this offers a stimulating opportunity. It means not only the "saving of souls" but the deliberate effort of Christian forces to set up a community life wherein "saved souls" may live in a "saved" way. The urgent necessity of making evangelistic and community-building effort allies is put together in this striking sentence. "If the Church were to cease to interest itself in the economic, social and intellectual advancement of the peoples of Africa and occupy itself mainly with caring for the 'souls' of Africans through its evangelistic and pastoral work, a separation would be made between the religious growth of the African and his growth as a human being." The two *must* move together! Hence the Christian school must function increasingly as an agent in building up a socialized evangelism. This book is useful as an index to the way leaders in Christian planning are pointing out the way that Christian educators must adjust their work to the building up of a social order that is Christian as well as establishing an organization of those enrolled as Christians.

Correspondence

Peace Movement

To the Editor of

The Chinese Recorder.

DEAR SIR:—I was glad to see in my last *Recorder* some definite references to the subject of World Peace and Disarmament. No doubt you are expecting replies to the printed Resolution, and I want to assure you that our Foreign staff here, numbering nine persons, heartily endorses it. It is unfortunately too late to place the matter before our Chinese friends at the annual assembly, and there is no other way.

Your editorial (*Chinese Recorder*, November, 1931, page 671) has set me wondering what efforts in this country are now in operation for the Peace movement, and I beg to request you for some information on the subject. I am especially interested to know whether or not there is a branch of the League of Nations anywhere in China. If not the present spectacle of a great nation beginning from the primary schools upwards to organize itself upon militaristic hopes and principles, ought quickly to bring the peace organizations to the scene. Right here and right now are the time and place for such work.

And, as you point out, the Chinese Christians will have to make up their minds on the problem, though it will require great courage in China to denounce militarism.

Yours faithfully,

W. AYLOTT.

Church and Militarism

To the Editor of

The Chinese Recorder.

DEAR SIR:—Your letter of the 8th. inst. I found awaiting me when I returned from a tour of a month's duration throughout my field. The secretary of the Executive Committee was also away from home on tour, and as the season for doing what was contemplated was already too far advanced to accomplish anything, I allowed the matter to drop. To accomplish the object aimed at required at least three months, with a small

committee in Shanghai to carry it through. While such an undertaking might be initiated by some one in the interior, only in Shanghai where so much of the administrative work of the missions in China is centred, could the executive side of it be properly looked after. It necessarily entailed correspondence and consultation.

But it came as a big surprise to me that interest in the peace movement is at so low an ebb among missionaries in China. Surely they ought to see the futility of war here. The implications in the movement for peace go much farther than merely international legislation, they reach down to nationalism itself. Unfortunately for us, it is from the West that this evil thing, for it is no less, has been transferred to the East. Its pernicious effects are already evident even in some of our indigenous churches. Surely the churches ought to give the nation a lead in distinguishing between patriotism and its debased counterfeit, nationalism. Would this not be a fruitful theme for further discussion in the *Chinese Recorder*?

Yours sincerely,

ANDREW THOMSON.

Provoking Editorials

To the Editor of

The Chinese Recorder.

DEAR SIR:—Please renew my subscription to the *Chinese Recorder* and oblige. Check enclosed.

I would like to add my word of sympathy to Dr. Rawlinson, in his days of sickness. I have never been so impressed and at other times so provoked as I have reading Dr. Rawlinson's wonderful editorials. They have been thought-provoking and inspiring, and sometimes boring to tears. What better commentary could one write than that? Should they not be all this, and I am here adding my thankfulness for his fine work. I hope he will see these lines, though it is not necessary at all.

Yours very sincerely,

T. W. MITCHELL.

Japan Christians and Manchuria

To the Editor of

The Chinese Recorder.

DEAR SIR:—I should have answered your letter a long time ago, but, believe me, I did not feel like writing. Since last summer our militarists have been proving to be more and more oppressive, forcing the government to take a measure which the latter did not approve. They finally succeeded in overthrowing the liberal Min-sei-to cabinet. The new cabinet is supported by the Sei-yu-kai which is not strictly militaristic, but is more reactionary and imperialistic and therefore more friendly to the army and navy.

The following facts may furnish a key to understanding the issue in Japan.

(1) The Min-sei government believed in peaceful relations with China and tried hard to limit the authority and budgets of the army and navy.

(2) The peaceful method employed by the former cabinet proved necessarily to be ineffective and became more and more unpopular with reactionaries including the militarists who were, moreover, indignant at the government's policy toward the army and navy.

(3) The assassination of premier Hamaguchi bereft this party (Min-sei) of its great leader and made it more and more incompetent to pursue its own plans.

(4) The militarists have now practically a free hand and do not permit their policy to be criticized unfavorably.

(5) But in spite of their propaganda the general public are not in any way hostile towards the Chinese.

As for the attitude of the Christians in Japan, no need of saying it is fair. Various Christian bodies have passed resolutions advising the authorities to have recourse to more peaceful methods. But as no newspaper reported them they could not create any public opinion. Even Kagawa, who returned from his visit to America last month, is still silent. I am thinking about seeing him before long, for certainly he contem-

platies doing something. Many Christians are praying hard that peace may be restored. You may blame us for our inactivity, but being in the minority, we must confess our incompetence to influence the course of events. But though we are weak our cause is His. We still have hope.

Yours sincerely,

Japanese professor

Missionaries and Militarism

To the Editor of

The Chinese Recorder.

DEAR SIR:—The question you propounded, "What are missionaries doing about militarism in China?" is still haunting me. This suggestion just came to my mind. Could we persuade the National Christian Council of China to propose to the National Christian Council of Japan that the two of them unite in a campaign against the use of militarism in both of their countries in the settling of the present conflict? There would have been little effect from such a proposal as long as China was still using the pacific method. But now that there is so much stronger a movement to use arms either herself alone or to appeal to Soviet Russia to give her military assistance, might it not have some effect? Perhaps it would be impossible to get the China Council to take such a stand, just as it would be even harder to get the Japan Council to do so. Could groups of missionaries in China and Japan clear themselves enough from the nationalistic feelings of their adopted countries to make a united appeal not only to China and Japan but also to America urging them to take a strong moral stand for the Pact of Paris?

The minds of church people at home are not being concentrated on this one point as they should. They are being told that peace and prosperity will be brought to Manchuria in a short time, after this painful but necessary job of suppressing brigands is done with. They are being encouraged to believe that there will be a big commercial boom in which the business people of all nations will

share as soon as a dependable Japanese government is established. Even missionaries are some of them of the opinion that after all it will be over in a short time now and before we could do anything to mobilize public opinion China will have been convinced that she might as well give up hope of saving Manchuria. And others really believe that the 30,000,000 peasants would be governed so well and would have so much better a chance for peace and prosperity that Japan had better be allowed to keep what she has taken, especially as at the same time millions of Japanese would be assured of relief from the fear of starvation.

They do not see that the world is blindly but surely sliding into a state of war psychology! We are on a dangerous precipice. We are like children playing at tug-of-war on the side of a hill. Two can pull ten down to the bottom! The only hope for the ten is that they will say, "Stop! We won't play any more!"

I don't believe this is sensationalism. Do you? With millions of young pioneers champing at the bit for a "cause" for which to fight, do you believe Soviet Russia will turn a deaf ear to the appeals of China's youth? For a while, but for how long? Until the League's Commission has finally come out and, after months

of deliberate investigation of all the facts and remotest causes in China proper as well as in Manchuria, has meticulously apportioned so much blame here and so much there? Until after an impartial tribunal has decided what shall be done with the report of the august commission? I don't believe it! And then what?

There is one hope. If America will act quickly in rallying world opinion about the Kellogg Treaty, world war can still be averted. But the time is short! It must be done before Russia decides to take a hand in the conflict!

The minds of our church people are also so taken up with preparations for the Disarmament Conference that they are not as keenly conscious as they should be of the menace of a world conflagration. They are like people discussing the terms of a fire insurance policy, while the sparks from their neighbor's burning house are actually falling on their own roof.

Over and over again these forebodings nearly overwhelm me. And then I remind myself that faith in God can still work miracles. Then hope comes again and renewed determination to do one's tiny bit in fighting for His cause.

Cordially,

An Involved Missionary.

The Present Situation

PEACE—OR JUSTICE?

"For more than two months the eyes of all world have been on Manchuria, and the hope of all right thinking men has been centred upon the League of Nations, that sufficient vitality could be found in that instrument for world peace which would mean prevention of open hostility and complete vindication of the principle of pacific settlement of disputes. Apart from the fact that the purposes of China, weakened as she is from the results of years of revolution, could be well served by the use of an other-than-force method of dealing with her crisis, there was, in many Chinese circles, a great desire that the League of Nations might show itself, for the sake of what it would mean to the world in general, fully able to find a peaceful solution. It is difficult as always to write of a fluid situation in the midst of it, knowing that its aspect will change completely ere publication can be achieved. Yet it would seem that the recounting of the experiences of these days has significance.

"As far as the National Committee of the Y. W. C. A. of China is concerned, its Executive met early after the occupation of Manchuria for a consideration of the position. It took no emotional resolutions. It determined to address itself to its associations within China, urging study of the situation and adherence to a belief in peace and efforts toward peace. It called attention further to an outlet for patriotic fervour which was, alas! only too pressing: flood refugees in their thousands needed care if the winter were not to be passed in utter misery. To the help of these the movement was called.

STRONGLY FORGED INTERNATIONAL LINKS

"But the sense of international fellowship with women of the rest of the world burned strongly within the National Committee also. The links of the China Movement with the World's Committee in Geneva have been strongly forged, and specifically to this group the National Committee turned, urging influence "for justice and peace." It associated itself also with other women's groups in China in addressing also the International Women's Suffrage Alliance, the Women's International League for Peace and Freedom, and the International Council of Women. The burden of the cables which were exchanged with these groups was to the effect that the military occupation of Manchuria without major provocation or ultimatum was violation of the letter and spirit of the Kellogg pact. Further messages were addressed to the National League of Women Voters in the United States as being the country whose government had promoted the Pact of Paris, insisting that the nations must show their honesty of intention in signing this document and require the cessation of measures of force. Women of that country, women of China felt, would know how to bring pressure to bear on their government to insist upon "substitution of negotiation for force."

APPRECIATED RESPONSE

"The replies which were received to these cables were such as to give every assurance that the requests of the women of China would be warmly supported. International groups in Geneva conferred, spent hours in a "telegram meeting," and then addressed themselves to the Governments both of China and Japan in the name of the forty million women they represented. They addressed also their constituent groups, women's organizations both in Japan and China, urging them that they should continue to petition their governments to find the peaceful solution. Finally, they addressed the League itself in the name of their millions. It seemed to Chinese women that surely the weight of opinion which these groups represented must mean something. The Japanese Y.W.C.A. answered the cable of the World's Committee assuring it that it was doing all in its power.

MUCH AT STAKE

"Then the League took the resolution to which Japan was dissentient, demanding the withdrawal of Japanese troops by November 16, and China waited. The hope was slender. But much was at stake—the faith of the world that something other than self-interest motivated those countries who for the moment held, through their representatives, the honour of the League in their hands. In taking the resolution the League took a moral stand. It made no judgment, as it could not make one, of the rights and wrongs of any situation: but it stood upon the mandate that the world had given to it when the Covenant was signed in 1919: that it might require of any nation to desist from force, and remove the chance of force by removing troops.....

The world knows that the League reassembled. Its resolution had been flouted, and major hostilities had broken out in Manchuria. So far as it was able to be judged from cable messages, new league action was not based upon the rising resolution of its session. Instead it seemed to sidetrack the issue, discussing instead suggestion for a resolution from Japan for the appointment of

a commission of enquiry which would have no power to concern itself with troop withdrawal.

MORAL DECISIONS NOT IMPLEMENTED

"It is difficult to depict what one week did to the faith of many Chinese people in the sincerity of the world. In the past China has had reasons to doubt the disinterestedness of individual nations, seeking as they did "spheres of influence" within an important country. A new philosophy, it was hoped, now motivated nations, a policy which would not permit defenseless nations to be swamped. What has so greatly hurt is that the League took a "moral decision," and then did not proceed to make it effective. The loss is greater than can be imagined. If effective *national* action in any social direction is only assured when based upon a supporting public opinion, equally is the hope of moral *international* action based upon faith in the possibility of its justice and adequacy. "Failure of the League Council to enforce its own judgments does not bespeak the strength and vigour which we so fondly hoped might be found in that body."

"As this sentiment was focussing, born of disappointment and exasperation, there came a further telegram from the World's Committee in Geneva, telling of the prayerful thought being given to the Far-Eastern crisis. The message "urged that Christian youth of China and Japan should stand strongly for non-violent measures." It indicated that every effort was being made in Geneva.

IS PEACE TOO LOW AN AIM?

"To China it must be confessed it has seemed as if an alternative is being presented to it: if the rights of nations are not to be guaranteed by international action and peaceful means, resort to a new national philosophy of unlimited armaments faces it. If justice is not to be guaranteed, then "peace" as an ideal is not worth striving for. "Peace is too low an aim." It is recognised of course that the purpose of the League is to maintain peace, and China has supported these initial efforts. But peace at the expense of control of Manchuria by another nation, by no means represents to China her conception of the function of the League. Only a peace based upon justice can be desired. In a telegram to Geneva these sentiments were expressed. "China's fate becomes the prototype of all defenseless nations."

NEW CHALLENGES FROM WOMEN ABROAD

"In the midst of this growing impatience with a quiescent governmental policy, and a receding from original high hopes in the League of Nations, there came to Chinese women a new challenge from the women of America. A cable signed by the National Committee on Cause and Cure of War was received in these terms:—"Millions of women, recognizing your difficulties urge that war be averted through use of peaceful methods."

In November women also had challenged Chinese women by a telegram "Are the Women of China organizing to prevent future wars?" A reply was requested, to be read at a luncheon organized by the New York City Federation of Women's Clubs on Armistice Day, at which function foreign consuls were present. The answer which went to this question stated that Chinese women are not organising specifically for the prevention of future wars. They claimed however, that sincerity marked China's adherence to the Kellogg Pact, but that the present situation is engendering in China a scepticism in this pact as a present ideal.

TREATIES THE CRUX

"Independent close observers of the situation in China see that "treaties" form its crux. Each side charges the other with breaking of treaties—Japan states that her fundamental rights in Manchuria are being flouted by the actions

of a chaotic government from whom no final assumption of responsibility can be expected. China on the other hand charges Japan with breaking the Kellogg Pact and other solemn undertakings of an international nature, including the Covenant of the League. China further repeats her contention, taken first in 1923, that "treaties concluded under duress" as were those of 1915 in relation to Manchuria, demanded by one "friendly" nation of another without any state of war, cannot be considered totally inviolable unless might is conceded to be right. Such a contention to a body based on the Treaty of Versailles is little likely to receive support: so faith in the League wavers again.

"And so, the China Y.W.C.A., with many other liberal Chinese elements, has waited and longed for action of the League which would effectively vindicate cherished belief in peace based upon justice, new international motivation, a new day for the world. It hopes that it is not unduly impatient with the League. But some vindication there must be, if faith is to be revived, of the principle that the rights of weaker groups will be safe-guarded by international action." Editorial, in "*Green Year*" Supplement, Y.W.C.A. of China, December, 1931.

Work and Workers

Missionary Honored:—His friends will desire to congratulate Rev. H. R. Williamson of the Institute, Tsinan, Shantung, on obtaining the coveted distinction of degree of D. Litt. from the University of London for a thesis on Chinese philosophy. This is the second member of the English Baptist Mission to win this degree, Dr. J. P. Bruce having obtained it a few years since.

Methodist Missionary Captured by Bandits:—On Christmas eve, 1931, Miss Halverstadt of the Methodist Episcopal Mission, Haitang, Fukien was captured by bandits. The party was released on January 3, 1932. They were well treated by their captors. Miss Halverstadt did not suffer any particular hardship.

Increased Distribution of Christian Literature in Five Years:—The 1930-31 Report of The Religious Tract Society for China includes the following interesting statistics on the distribution of their literature during the last five years:—

1926-27	4,813,814	worth	\$24,273.62
1927-28	7,119,835	"	35,078.58
1928-29	11,172,208	"	48,699.38
1929-30	11,505,802	"	46,222.48
1930-31	13,609,689	"	62,587.11

Famine Rehabilitation:—Recently Nanking University had fifty men carrying on investigations in twenty counties of the outlying districts of Hupeh with a view to ascertaining

what would be needed in the way of rehabilitation after the flood. This work was undertaken at the request of Mr. T. V. Soong, Chairman of the National Flood Relief Commission. A careful study was made of crops planted, available property and the most urgent needs of about 4,000 families. The situation on the farms concerned is now being tabulated. When finished the information is expected to contribute to the history of the flood and show what can be done in the way of prevention in future.

Downtown School of Commerce, University of Shanghai:—On February 1, 1932, this University plans to open a School of Commerce which is to be located in the new building of the China Baptist Publication Society near the center of the business district of Shanghai. About \$50,000 have been raised for this school. Twenty-five prominent citizens have accepted appointment by the Board of Directors. Among these are Mr. K. N. Chang, Governor, Bank of China; Mr. Hu Meng Chia, Governor, Bank of Communications; Mr. Ling Kang Hen, Chairman of the National Chamber of Commerce; Mr. Wang Shao Lai, Chairman of the Shanghai Chamber of Commerce; Mr. Y. W. Wong, General Manager of the Commercial Press; and Mr. Ko Bew, General Manager of Wing On Department Store.

Bandits Rob Missionaries in West China:—When Rt. Rev. W. K. Mowll and wife were on their way to Chengtu after furlough they were caught by bandits between Chungking and Chengtu and robbed and manhandled. This event took place on the vessel on which they were travelling by bandits who, unrecognized, had been allowed to board it. At the point of a pistol all money on hand was demanded. Bishop Mowll and his wife were struck on the head by the butts of revolvers, giving them scalp wounds. One of the bandits also stabbed the Bishop in the back with some sharp instrument causing wounds which, fortunately, did not prove serious. The bandits ransacked the boat. Money, watches, a typewriter and clothing together with other valuables were taken away. The travellers were near their journey's end when this desperate incident overtook them.

Notes from Yenching University:—Yenching University opened this academic year's work with 800 students of whom about 28% are women. Five of the women are taking courses in journalism, the first women to enter that Department since its establishment two years ago. The College of Public Affairs has more students than any of the other colleges: the College of Arts and Letters attracts less students than others. Mr. Vernon Nash, Chairman of the Department of Journalism, is to be exchange professor from Yenching to Missouri University. He recently left for the United States. For a while before leaving he served as director of publicity for the National Flood Relief Commission. Mrs. Siang Hsu (professionally known as Miss Eva Chang) joined the Department of Journalism of Yenching, in the fall of 1931, as part-time lecturer. Miss Huang Li-ching, who was born in Honolulu, is secretary to the same Department.

Presbyterian Church of South Formosa:—The English Presbyterians work among the Chinese in Formosa. A recent Synod report gives some interesting statistics of their work which we here reproduce. Their mission comprises about twenty-five missionaries, including wives. Of communicant members there are 8016. Households connected with the

church number 4961 of which 47 per cent have family worship. Those recorded as reading the Scriptures are 8720, a larger number than that of the church membership. The congregations number 107 with an average attendance each Sunday of 10,000. There are 30 ministers, 282 elders (10 women), and 417 deacons (75 women). Attendance at evangelistic services registered about 131,027. The "givings" of the church amount to Yen 71,747. Ninety-four Sunday schools are conducted with an average attendance of 4820 pupils. During the year reported these Sunday School children contributed Yen 1,781.

Religious work at Hangchow Christian College:—Spontaneity of action on the part of students in organizing fellowship groups. In almost every case student leaders have urged these activities. The middle school group meets every Tuesday night for Bible reading and discussion of life's problems, after which they enjoy social fellowship. The Freshman and Sophomore groups are entering deeply into spiritual things, that Christ may guide and control in every phase of their lives. A small number of students meet every Sunday morning for special prayer. A Union of all Christian Students in Hangchow City is being planned by the College Young Peoples' Society with the cooperation of Mr. D. K. Tong, General Secretary of the City Y.M.C.A. Special prayer meetings of the students and teachers were begun when the League of Nations first began to discuss the Manchurian problem. Earnest petitions by many followed in quick succession at each meeting. It is hoped that this meeting may result in making the daily season of prayer a permanent thing on the campus. The city Y.M.C.A., Y.W.C.A., business and church circles have favored us with many speakers.

Chinese Students and War:—So far as we can ascertain the outstanding demand made by the many groups of students seeking to bring pressure upon the Chinese Government anent Manchuria has been one for war. How far this demand has been publicly supported by other groups like the merchants is uncertain. Unlike the students they have

not sent delegations to Nanking presenting any such demand. Here and there we note in magazines edited by Chinese a mild expression of caution to the students. There has not, however, been any public protest against their demand. The pressure for war thus exerted upon a Government striving to be conciliatory and act correctly according to its commitments to the League of Nations has been one factor—perhaps a major one—in causing a shifting of personnel in the Government. It would appear clear that a more aggressive attitude towards Japan would receive fairly wide popular support though whether or not that would head up in a declared as over against an “undeclared war” it is impossible to say. Certainly the situation has intensified China’s rising nationalistic spirit and augmented the Chinese trend towards military-mindedness.

Roman Catholics and China’s Opium Problem:—In connection with the opium situation in China the Apostolic Delegate has sent an urgent letter to all the Roman Catholic Mission Superiors in China. Their attention is drawn to the action of the Council of Shanghai. His Holiness Pius XI has confirmed the previous instructions of the Holy See in this matter. It is urged that the campaign against opium is to be continued incessantly and uniformly intensified in all the Missions. The administration of the Sacraments and baptism to catechumens are forbidden to all who are inveterate in the use of opium, who cultivate the poppy or engage in the sale of opium or analogous drugs. In sermons and instructions every opportunity is to be utilized to warn against the degrading effects of these drugs. Active propaganda against opium and other drugs is to be carried on in Catholic schools and press. This campaign offers special opening for Catholic Youth. Tracts and pamphlets against opium are to be prepared by the Synodal Commission. While recognizing that it is for the Chinese Government to take the necessary coercive measures yet it is the duty of the Church to second their efforts by instruction and persuasion. *Fides Service*, November, 19, 1931.

National Christian Organizations

Raise Flood Relief:—The National Christian Council, the National Committee of the Y.M.C.A., the National Committee of the Y.W.C.A., National Child Welfare Association of China, the Christian Flood Relief Committee of Shanghai are all raising funds for flood relief. Representatives of each of these committees serve on the flood relief committee of the N.C.C. which seeks to correlate the several activities of these various organizations, serving as a clearing house of information between them. Funds received for flood relief to date are:

National Christian Council	
(to Dec. 8)	\$49,948.52
National Committee,	
Y.M.C.A.	\$40,424.44
National Committee,	
Y.W.C.A.	\$ 9,686.56
National Child Welfare	
Association of China ...	\$ 1,953.50

The National Christian Council is not undertaking the direct administration of funds received by it. The other three national organizations are doing so. Both Y.M.C.A. and Y.W.C.A. have been engaged in relief work in one of the concentration camps in Wuchang, now closed. They are transferring their energies elsewhere. *Bulletin of National Christian Council*, December 14, 1931.

Flood Relief Notes from Central China:—The *Anking Newsletter*, November, 1931, contains interesting notes on the ways and needs of famine and flood relief work. At Wuhu only \$4,200 were at the disposal of the committee. This went mainly into cotton padded winter clothing and seed wheat whereby winter crops might be planted. In some cases improved seed wheat from the University of Nanking was distributed. Also 800 suits of winter clothing are to be distributed in the local churches. At Anking church women are making winter clothes for children and adults. At Wuhu refugee women are put to work making clothes. For this they are paid. Several hundred suits of all sizes have been turned out. The Relief Committee in this city had \$75,000 and 7,000 warm suits of clothing allotted to it. The money is going into free distribution of rice in rural districts, the relief of aged and

disabled in the city and for labor relief on road building. At Tatung, as a result of the flood, the school building had to be torn down to prevent it toppling into the street and the church building is held up by props. Both will have to be rebuilt.... The Rev. Y. F. Chang has been able to resume church work in Kian, Kiangsi. During the Communist occupation of that city last spring he escaped by disguising himself as a coolie. Since then military operations between government and Communists prevented Christian work.

New Methodist Church—The Auditorium for Worship of the new Moore Memorial Church is the "Heart" of a plant of six closely-knit units which appear and work as one whole. The church provides for a full seven-day and seven-night program; and at present is touching approximately one thousand people in daily contacts of adult education, young people's groups, and child welfare. Great emphasis is being put on carefully prepared programs of worship which touch all of the groups.

The Church's effort is to do its best as a working church in the great city of Shanghai. Its emphasis is illustrated in the Chinese ideographs in the beautiful windows of the Auditorium—"Love," "Mercy," "Joy," looking out on the Cloister Garden; "Faith," "Humility," "Hope," "Courage," facing the Play Court and Open-air preaching Auditorium; "Service" and "Sacrifice" toward the "Alumni Hall," and leading toward the small Memorial Chapel, "Peace" and "Eternal Life," where a small memorial is planned for each member who dies.

The church was built with fifty thousand dollars contributed by local members and friends and from the proceeds of a sale of a piece of property nearby given by the Board of the Southern Methodist Mission, the total amounting to approximately Tls. 250,000.00, which covered the buildings, equipment, architect, etc. The church carries an annual budget of approximately, \$45,000.00, approximately one-fifth of this being appropriated by the Southern Methodist

Mission, and four-fifths being the voluntary contributions of the church members and the fees for services rendered.

Work in Manchuria:—Conditions in the northern district of the Irish Presbyterian Mission work in Manchuria are feeling the full force of recent upsets. The entire area is overrun by bandits. They even torture the people and commit indescribable outrages. Several of the churches of this mission have been occupied and the evangelists and Bible women robbed of all their belongings. Many of the Christians have suffered also. At one station the elder and deacon were beaten and tortured. Christian work in that district has come to a standstill. Conditions are anarchical.

The Newchang district of the same mission, however, has remained quite peaceful. The political turnover has not interrupted Christian work in the least. One missionary reports that the last year has been the best for Christian work since he arrived in Newchang. In 1930 the number of baptisms was the highest for over ten years. Those in 1931 exceed the number of the year previous by over one hundred. The total for the latter year will be about 250. In Newchang on one recent Sunday 37 were baptized and in a new outstation 55 baptisms were recorded. One station, that was closed ten years ago, has been reopened. During the summer months five evangelistic bands composed of Bible school students and led by evangelists did good work. They went to many unreached places. Dr. Goforth and the Bethel Evangelistic Band conducted meetings in Newchang recently. The girls' school teachers and several of the students formed a Band to preach twice a week in homes. Much of the work noted above is due to the Newchang Bible School. Though only started two years it has 66 regular students and 25 taking a two-months' short course. The students come from eleven missions and eight provinces.

Facts About Flood Relief:—Under date of December 1, 1931, the National Flood Relief Commission of China issued a Leaflet from which we cull a few outstanding facts. There were

then still some 8,000 square miles in North Kiangsu alone under flood. By the end of the year famine is inevitable in certain districts which will become intensified over a wider area during the early months of next year, reaching its peak, probably, in April, 1932. The 450,000 tons of wheat arranged for will go a long way in keeping people alive. As a result of the flood an inland lake was created, 900 miles long and with an average width of forty miles. There have been extensive floods in sections of China other than that near the Yangtze about which little detailed information has been gathered. The areas submerged, which it has been possible to check by aerial surveys, are equal in size to England or New York State. At least 50,000,000 were directly affected by the flood. The number of deaths from drowning—certainly very large—it has not been possible to ascertain. The property as well as crop loss is almost incalculable. The Chinese Government approved the ultimate expenditure of \$70,000,000 (silver) which includes the cost of the wheat imported from America. By the end of November about \$7,000,000 had been received in gifts and disbursed. By arrangement with the Italian Government Gold \$200,000 of the unused portion of the Italian Boxer Indemnity is being spent in Italy for tools to be used by refugee laborers on public works. Scores of refugee camps have been constructed. The entire available medical and nursing personnel of China is being recruited in efforts to avert epidemics and save life. Sir John Hope Simpson began his duties as Director General of the National Flood Relief Commission on October 24, 1931. Many other experts have also rendered assistance. Many missionaries in the flooded areas have given virtually their full time to relief work. Schools, churches and mission compounds have been filled with refugees. Various committees and organizations throughout the world are raising funds for relief purposes. Most of the funds thus far contributed, however, are from Chinese, either in China or overseas. A special 10 percent surcharge on all

railway tickets and a 10 percent surtax on most customs duties are being collected to secure funds to pay for the American wheat and other relief work.

Rising Interest in Peaceful Solution of Manchuria's "Undeclared War":—

The *Chinese Recorder* has several times in recent issues referred to utterances by individuals and groups in China anent militarism and the Manchurian situation. The *Fellowship of Reconciliation Bulletin and News Letter*, December, 1931, summarizes the signs of growing interest in China in this whole problem. We are glad to note this increase of expression of Christian opinion on this issue. Three peace groups in Tsinan, Shantung, and several in Nanking sent messages to peace groups in Japan. The Peking Federation of Churches sent a letter and cable to the National Christian Council of Japan. "From Japan," we read, "have come many letters regretting the policy of their military group in Manchuria and expressing the opinion that great groups of people (in Japan) are opposing the military policy. The Japanese Fellowship of Reconciliation at once took a strong stand against the use of armaments and called on the (Japanese) Minister of Foreign Affairs, editors of leading newspapers and the Chinese minister urging a peaceful solution..... As we got to press we are informed by letter that the Peace Movement in Japan is gathering strength and achieving victories." In Taiyuan, Shansi, a "World Peace Movement of Christians" has sent out an appeal to "all Christians in the world to arise against military aggression and to unite in order to achieve world peace." In addition the British F.O.R. has cabled the Chinese F.O.R. to the effect that it "prays strength for Chinese and Japanese members in refusing to support the appeal to force in Manchuria and urging submission to international law in (the) spirit of reconciliation." The War Resister's International has also sent the following letter to Rev. S. Lautenschlager;—"My dear friend:—"We are closely following events regarding the Sino-

Japanese disturbances and are doing all we can to secure a peaceful solution to these difficulties. Some week or two ago the War Resister's International sent a telegram to the Secretary-General of the League of Nations in Geneva, and requested our groups all over the world to take similar action.

Through the Joint Peace Council we also asked the other International Peace Movements to act similarly, and I think there has been good response to our suggestion.

Just now we are taking further action in close association with the British F.O.R. We are endeavoring to get a message signed by eminent people throughout the world, which will be sent to the Japanese Minister in Tokyo, and Japanese representatives in Geneva and London, as well as to the Chinese Minister in Nanking and (China's) representative in Geneva and London. Sincerely, H. B. Brown."

China Inland Mission Forward Movement:—Since the days of J. Hudson Taylor, it has been a yearly custom of the Mission, to set apart two special days of Prayer and Fasting, one on the May 26 anniversary of the sailing from England of the first C.I.M. party of missionaries, and one on December 31. One of the members of the Shanghai Executive of the Mission, issues a letter directing attention to the days, some weeks before the time. In connection with December 31, 1931, just passed, Mr. D. E. Hoste, the General Director of the Mission sent out the letter, and in it said, among other things:—"Our hearts will be burdened with the present state of China, and for our beloved Chinese fellow-saints, exposed to trials, dangers, inward temptations and conflicts.... Let us thank God that the two hundred new missionaries will have sailed for China before the end of 1931. A solemn responsibility rests upon all of us out here to do our part in the fulfilment of this Forward Movement that we may seek the Lord with all our hearts, and be enabled to make our full contribution to this effort. It demands a peculiar measure of self-denial, courage, energy, and willingness to endure loneliness, privation, and danger, not only in those

directly engaged in it, but also a like spirit, in more prayer, more faith and zeal, more sympathy and self-denial, in us all.... we need to seek the Lord for a fuller adjustment to His will, that we may be shown not only the things that are wrong, but, also, it may be, things which, though good in themselves, interfere with the best use of our time. May we be definite and thoroughly honest with ourselves. Do we pray enough? Do we concentrate upon the Scriptures sufficiently? Do we take time to seek the Lord for living messages for preaching? Are men being saved? The effect of our lives on the new workers is vital. The only leadership and influence of value is based upon the love and confidence of our brethren on account of what they see in us of the life and the love of Christ..... The new workers are for the unevangelised areas, and our supreme duty in unflinchingly to carry this out..... Let us pray for grace to show forth in our demeanor and our treatment of the Chinese, the principles and precepts laid down by our Lord. The need of love, meekness, longsuffering, gentleness; willingness to let our rights be disregarded, our persons ill-treated, our property taken, without resistance or reprisal on our part—these are things vital, and make the difference between building on the rock and on the sand. Such things can only be taught by those who carry them out. May we be willing to be fools for Christ's sake, that His power be on us..... Let us comfort ourselves with the assurance of our Lord's power and presence with us, like David, in a dark hour, "encouraged himself in the Lord his God." "..... Among the two hundred are four fully qualified medical men, and about a dozen qualified teachers and nurses. Among the different home lands the U.S.A. and Canada have together contributed the larger number of this two hundred. It is planned that most of these new workers go to Kweichow, Yunnan, Kansuh, Sinkiang, Szechwan, and Shensi, with some to other parts where the Mission is working, but only partially, the districts in its spheres. The need is felt for prayer for many more Chinese fellow-workers and for many prepared hearts to receive the Gospel. January 4, 1932.

China and League of Nations:— China made a request April 25, 1931 in which it asked that the technical organizations of the League furnish continual assistance as counsellors on the development and execution of its plan of reconstruction. There has been collaboration established for several years, notably in the matter of hygiene and medical studies as well as in the field of economic reforms. This time the Chinese Government is aiming at the particular domain of teaching. "The League of Nations," declares the despatch of the vice-president of the executive, "should be able to aid the government in seeking counsellors to assist in perfecting the system of teaching and to facilitate the intellectual exchange between China and foreign countries." Furthermore, on March 6, the vice-minister of Public Instruction, Mr. Chan, made known the desire of the University of Nanking to obtain through the agency of the League the services of a professor of English literature, preferably an Englishman, a professor of geography and another of geology, with a preference expressed for Austrian, German, Scandinavian, or Swiss, provided that they would be able to teach in English. This is to be a commencement of an exchange of specialists, particularly in medicine, the natural

sciences, law and political science. Mr. Chan also confirmed his resolution to enter into more direct communications with the Institute of Intellectual Cooperation and with the Institute of Educative Cinematography.

The League of Nations has followed up the request of April 25, and at the end of September the following experts of the League left for China: Mr. Mecker, former minister of public instruction for the State of Prussia; Mr. Falski, Director at the Ministry of Public Instruction of Poland; Mr. Tawney, Professor at the University of London.... Another will leave soon, Mr. M. H. Bonnet, Director of the International Institute of Intellectual Cooperation. The mission will study the organization of the system of teaching, especially that of primary instruction, and will give advice on the projected reorganization as well as on the extension of the intellectual bonds between China and the other centres of culture of the state-members of the League, a task which will be accomplished in the desire of cooperating with China for the sake of finding in the noble traditions of its culture the very foundations of a progressive adaptation to the new necessities which will make up its future. *Fides Service*, November, 5, 1931.

Notes on Contributors

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